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The Modern Church

BY
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DIRECTIONS FOR STUDY.

The Lesson Notes. The Lesson Notes are merely outlines of the subjects stated in the Lesson Titles. While designed to give a fair idea of the subject, they should be supplemented by further reading. Most of the books recommended for additional reading ought to be generally accessible. As all the subjects included in the course have an immediate and living interest, they are frequently discussed in religious newspapers or periodicals such as "The Independent" or "The Outlook." Teachers and students would be greatly helped by clipping out all material of this kind and preserving it in envelopes on which the Lesson Titles have been written, and also references to books or magazines. This material can afterwards be put into a scrap-book, and additions made to it year after year, resulting in a valuable collection of current comments on the life of the modern church.

The Questions on the Lesson. These are designed not so much for use in the class as for tests by which the student may determine how clearly he has grasped the contents of the Lesson Notes. It will be a great help to write brief answers in the spaces left for that purpose. If this is done at home, the class hour, instead of being spent in rehearsing the contents of the notes, may be saved almost wholly for discussing the practical questions for which the Lesson Notes and the Note-book Work lay the foundations.

The Questions for Class Discussion. These are intended to present for mutual and helpful consideration matters of practical interest to the class as members of the Sunday school, the church, the surrounding community or the nation at large. The questions in each case spring naturally from the matters considered in the Lesson Notes and from those suggested for special study. The practical value of this course will be in large measure derived from an intelligent consideration of these questions.

The Modern Church

Lesson 1. THE MODERN SUNDAY SCHOOL.

Scripture Reading: An Ancient Open-air Bible School. Neh. ch. 8.

Note 1. Why Begin with the Sunday School? A student of botany may approach the study of a wayside flower through a previous study of the vegetable kingdom as a whole. Or he may reverse the process, and, beginning with the wayside flower, extend his investigations and generalizations until he has covered the whole world of plants. So a student of The Modern Church may begin with the ideal Kingdom of God and its concrete embodiment in the Christian church, and follow this by a detailed study of the agencies by which the church in scores of ways is seeking to realize her mission. On the other hand, the student, if he is a member of a Sunday school, may start from this institution and step by step work out through the local church into a survey of the church's world-wide activities. For our present purpose the latter method has the advantage of beginning with a concrete subject which has immediate and permanent interest. Furthermore, this lesson, and those immediately following it, are intended to assist the members of the class not only to understand the real purpose of their own school, but to gather such facts concerning it as will lead to a better idea of its needs and to more determined efforts to supply them.

Note 2. Origin and Growth of the Sunday School. The duty of giving religious instruction to the people, and especially to the young, was perceived long before any one thought of Sunday schools. Centuries before the Christian era Israel was exhorted to remember Jehovah's great deeds for the nation and " to make them known unto thy children and thy children's children "(Deut. 4:9; comp. 6:6, 7, 20-25). Ezra's great assembly was called for the purpose of giving popular instruction in the Law (Neh. ch. 8). In process of time the synagogue, which had grown up in the Babylonian exile as a place for local worship, became also the local school in which the Old Testament scriptures were the main text-book. In

the time of Jesus every Jewish village had its synagogue. The larger towns had several. Jerusalem was said to have had over four hundred. The Hebrew sages and rabbis were thus the real pioneers in religious education. Jesus Himself " went about teaching " (Mt. 4:23), and His disciples did the same (Acts 5:42). From the earliest centuries the giving of religious instruction has ranked as one of the foremost duties of the church.

As a distinct institution, however, the modern Sunday school dates back only to 1780, when Robert Raikes in Gloucester, England, began gathering ignorant and neglected children from the streets to teach them reading, writing, and religion. His teachers were several elderly women whom he paid a shilling apiece for seven and a half hours' service. That such an enterprise should have met violent opposition from the religious leaders, and especially from the higher clergy of the established church, seems almost incredible to-day. It was denounced as destructive of family religion, and as subversive of peace and order in church and state. Raikes nevertheless persisted in pushing his enterprise. In seven years from the opening of his first school the movement included 250,000 children. From 1785 to 1800 above $20,000 was expended in the payment of teachers. Before long his " charity schools," as they were called, became, in the absence of a public school system, the common means of providing education for the poor. This was the real origin of the English system of state schools.

In the United States Sunday schools, though at first encountering some opposition, have almost always been under the fostering care of the churches, and have been recognized as an important part of their work. The Sunday school has usually been held in the church building and it has made the Bible and Catechism its chief text-books. The children were not only waifs gathered from the streets, but also those from the well-to-do families in the parish.

The first united effort to promote the interests of Sunday schools was made in Philadelphia in 1791, when " The First Day or Sunday School Society " was founded. Since then organized Sunday school work has become the most popular and extensive religious movement in the world. Its importance has been recognized not only among all Protestant denominations, but among Roman Catholics, Jews, Mormons, and Christian Scientists. Unions, institutes, societies, commissions,

and conventions have sprung up in all Christian lands. Unquestionably the most powerful agency in promoting this extraordinary progress alike in the establishment of schools, in the introduction of better methods, and in the unification of the world-wide Sunday school movement has been the International Sunday School Association. This grew in 1875 out of the National Sunday School Association, which was organized in 1832, but which in the meantime had met only in 1833, 1859, 1868, and 1872. The last of these, held at Indianapolis, witnessed the adoption of the Uniform Lesson System, which quickly spread over the entire Christian world. The next great step of progress was taken at Louisville in 1908 when the International Graded Lesson System was adopted. So thoroughgoing and far-reaching has been the work of the International Sunday School Association that at the present time a church without a Sunday school is virtually inconceivable, and thousands of Sunday schools exist where there are no churches. The enrolled membership of all ages and nationalities foots up over thirty millions.

No such prejudice as was at first directed against Raikes has obstructed the growth of Sunday schools in this country where from the first they have been under church supervision. From the first, also, they have been able to give exclusive attention to religious instruction since the public schools provided secular education. For almost a century after their establishment the main effort was directed toward organization. The Sunday school was regarded as a mere " nursery," from which after a period of suitable culture the members could be transplanted into the church for permanent growth. Naturally the success of any school was measured largely by the number of attendants. Extraordinary efforts were made to get all the people into it, and to plant new schools in all unoccupied places.

These efforts " to increase the attendance " were followed by a great wave of enthusiasm for Bible study. The emphasis was transferred from the organization to the book. The former was regarded merely as a happy instrument for imparting knowledge of Biblical facts and teachings as a step toward conversion and church membership. How to teach the Bible to persons of all ages became a momentous question. In response to it, courses of lectures were instituted in a multitude of communities, and numerous summer schools invited eager

students from all directions. As a result of this concentrated attention upon Bible study the Sunday school itself came somewhat generally to be thought of as the Bible school. This conception held the ground until the close of the last century.

Note 3. The New Emphasis. In this enormous Sunday school development the leaders partially lost sight of the simple and wise purpose for which Robert Raikes established his schools. In his mind the schools existed for the sake of the children, and not the children for the sake of the schools. The latter were not primarily "nurseries for the church," nor institutions for promoting knowledge of the Bible, but serious attempts to save the children from ignorance and vice to better lives for themselves, for the church and for the world. To this end he used as tools all suitable books that came into his hands including the Bible. But later leaders, in their enthusiasm for increasing the church membership, and for the promotion of Bible study, to a certain extent failed to get the point of view of a present, continuous religious growth of the child. This failure could not go on forever.

Toward the end of the last century many social and educational movements combined to swing the Sunday school back to its true purpose. The teachings of Pestalozzi and Froebel had revolutionized primary instruction in other schools. Scientific investigation of the nature of the child had shown the fallacy of the old notion that the child is merely a small adult and that what is suitable instruction for the latter must be equally adapted to the former. In all problems having to do with religious education it had become increasingly clear that the most hopeful solutions must be reached by working in harmony with the laws of the human personality. Expert teachers, moreover, who had been invited to popularize better methods of Bible study, woke up to the fact that the Sunday school, instead of being an object of ridicule and scorn, might be made a most effective agency for promoting the highest type of religious education. Active co-operation on the part of the foremost religious teachers in the country was enlisted in a movement for lifting it to a degree of efficiency in its specific work comparable with that of the public schools. The results are seen in a transformation of aims and methods that a few years ago would have been pronounced impossible

and visionary. The Sunday school is now coming into its own place. The aim toward which its efforts are directed is *the development of Christian character and training for Christian service through the teaching of religious truth in forms most suited to the successive stages of human growth.* This is the new emphasis that since the beginning of the present century is being laid on the mission of the Sunday school and that under wise leadership is swinging it into line with the world's best educational thought.

Note 4. Importance of the Modern Sunday School. When Jesus renewed Peter's Apostolic commission, His first command was " Feed my Lambs." Not until Jesus had cared for these did He bid him, " Tend my sheep " (Jo. 21:15, 16). The foremost duty of the church is to provide religious training for the young. The whole future of the church depends on it. In this respect the Roman Catholic church is far in advance of her Protestant neighbors. The Catholics hold their great congregations with a remarkably firm grip because they know and practise the art of holding the children. Francis Xavier said, " Give me the children until they are seven years of age, and any one may take them afterwards." When the Protestant Reformation was threatening the existence of the Catholic church, the Jesuits arrested its progress by becoming the best teachers in Europe and then gathering the children of Protestants into their schools. The latter in many cases have trusted too much to mere conversion as a means of recruiting their ranks, and have too often neglected religious training as a preparation for conversion and as a subsequent means of holding the converts. In view of the fact that only about ten per cent. of the communicants in Protestant churches have joined after they were over twenty years of age, and the further fact that of the remaining ninety per cent. fully eighty-three have come directly from the Sunday school, little argument would seem to be needed to prove its immense importance as a means for reaching and holding the young for God and for humanity. In proportion to the expenditure of effort, time and money no department of church work begins to yield so rich a harvest. The gravest peril that confronts Protestant churches to-day is the drifting away of the children to increase the already alarmingly numerous non-churchgoing masses. The strongest and most prosperous churches are usually those

that have given the most intelligent attention to their Sunday schools. Protestantism's chief hope for the future lies in increasing the efficiency of these schools to the highest pitch, by all possible means, and at any cost.

ADDITIONAL READING REFERENCES.

(*1*) Cope: *The Evolution of the Sunday School*, Boston, 1911, pp. 3–90. (*2*) Haslett: *The Pedagogical Bible School*, New York and Chicago, 1903, pp. 17–48. (*3*) Mead: *Modern Methods in Sunday School Work*, New York, 1903, pp. 15–23. (*4*) Coe: *Education in Religion and Morals*, New York and Chicago, 1909, pp. 286–287. (*5*) Smith: *The Sunday School of To-day*.

QUESTIONS ON THE LESSON.

1. Why do we begin this course on The Modern Church by a study of the Sunday school?

2. What importance was attached to religious training in Old and New Testament times?

3. State briefly how the modern Sunday school came into existence.

4. How did the early Sunday schools of this country differ from those of England?

5. Describe the growth of the Sunday school movement until the present time.

6. What prejudice retarded for a time the growth of Sunday schools in Great Britain?

7. What main purposes dominated the Sunday schools in this country during the nineteenth century?

8. Mention some of the causes that have given a new direction to Sunday school aims and methods.

9. What is the new emphasis?

10. What is the value of the Sunday school as compared with other forms of religious work?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

(See Directions for Study.)

1. How does the attendance in your Sunday school compare with that at public worship?
2. From a careful study of your school as now conducted what seems to be its main purpose?
3. How does the amount expended for its maintenance compare with the expenditures for preaching and music?

QUESTIONS FOR CLASS DISCUSSION.

1. Can you explain why the Sunday school usually receives only a pittance of the money raised for the religious work of the church; or why it is often asked not merely to support itself but to contribute toward other expenses?
2. In view of the percentage of additions to the church membership from the Sunday school what would you consider the duty of the church toward its support?
3. What should be the chief purpose of the collection in the Sunday school; should it be financial or educational?

Lesson 2. WHY PUPILS AND LESSONS SHOULD BE GRADED.

Scripture Reading: The Religious Education of Children. Deut. 6:4–9, 20–25.

Note 1. Public Schools and Sunday Schools Compared. The public school system of the United States is the pride of its citizens. The cost of maintaining it is assessed on the entire community. No tax is more cheerfully paid than that which provides adequate housing for the pupils and the most

approved equipment for the school. The teachers are trained for their profession, and usually with the intention of making it a life work. The pupils are of the ordinary school age. Each week during the school period the attendance is compulsory for five days, or from twenty to thirty hours. Pupils are graded according to their attainments. Promotions from grade to grade follow satisfactory examinations. The study material and the text-books are adjusted to the ages and capacities of the pupils. And, finally, the methods employed are based on educational principles.

In most of these respects even the better grade of modern Sunday schools lags far behind. Usually the school pays its own way. The school room has been built for other purposes. The equipment is meagre. The teachers are unpaid and have no special training. The children and the adults who make up the attendance come and go as they please. Neither pupils nor lessons are graded. The time devoted to it is little more than an hour a week, and often there is no home study. Pupils remain with the same teacher year after year, and the most obvious educational principles and laws of mental growth are ignored.

One of the most hopeful present signs is the wide-spread and earnest efforts made to remedy these defects. While the Sunday school, in view of its obvious limitations, cannot compete with the public school, yet it cannot be denied that the latter has set a standard which the former within its sphere cannot safely ignore. Consecration alone will not enable a teacher to make bricks without straw. How far the methods of the day school can be adapted to the Sunday school, and how to do so most effectively, are among the pressing problems of our time.

Note 2. The Grades in a Modern Sunday School. The Sunday school, if we include the Cradle Roll and the Home Department, runs through the whole gamut of human life. Manifestly some sort of grading is imperative. This is simply a recognition of the grades already established by age. No one would think of putting a child and its grandfather into the same class.

But children of the same age vary greatly in ability and attainments. After the members of the school have been roughly graded according to age, they should individually be

tested as to their attainments and placed in classes where they can reap the most benefits. When the men and women have been separated into an Adult Department, there remains the great body of the school composed of children and youths ranging from three to twenty years of age. The systematic and scientific study bestowed on the child in recent years has shown that during this period the developing personality passes through several stages marked by distinctive peculiarities. These stages have no exact, but only approximate, age limits, because some children develop faster than others. Ordinarily five are recognized: (*1*) Earlier childhood, from three to five years inclusive; (*2*) later childhood, from six to eight; (*3*) boyhood and girlhood, from nine to twelve; (*4*) earlier adolescence, thirteen to sixteen; and (*5*) later adolescence, from seventeen to twenty-four or more. The corresponding departments in the Sunday school are (*1*) the Kindergarten, or Beginners'; (*2*) the Primary; (*3*) the Junior; (*4*) the Intermediate; and (*5*) the Senior. The Adult Department includes all over twenty years of age. The division between the primary and junior grades, as well as between the senior and adult, is not so sharply drawn as absolutely to forbid their being united. This is often done. But the prevailing disposition among the leaders in Sunday school education is to recognize these six stages, and to retain the corresponding grades.

Note 3. The Plea for Ungraded Biblical Lessons. In the Sunday school the feeling has long prevailed that somehow religious education is so different from secular education that it can be conducted in a wholly different way. Moreover, the chief text-book, the Bible, has been placed apart from other literature in a class by itself. It is the word of God free from all human defects and limitations. Every sentence, it has been claimed, must therefore have some religious value for every reader of every age, capacity, and range of culture. If this were true, then any passage can be taken as a lesson for the entire school. According to this theory, a simple children's story, that of Elijah and the ravens, can be made to yield teachings fit for adults to struggle with, or a profoundly philosophical or theological passage from Job or Romans can be toned down to the spiritual needs of babes. The inevitable result of trying to use lesson material either above or below the pupil's capacity is that teachers in that part of the school for which any given

lesson is unsuited are forced to swing away from the real lesson to themes only remotely suggested by it. The skill of the teacher is then shown, not in teaching the lesson, but in discovering far-fetched applications which it was never designed to suggest. The lesson becomes thus, not a text to be studied, but a mere pretext on which to hang any ideas that can be used to fill the class hour.

Note 4. Why Lessons should be Graded. A child and a man may walk hand in hand, but they cannot keep step. The same is true of the intellectual life. The adult has outgrown the mental processes of childhood. "When I was a child I spake as a child, . . . I thought as a child: now that I am become a man, I put away childish things" (1 Cor. 13:11). This is the law of universal progress. In Old Testament times strong emphasis was put on the religious training of the young. Israel had "the testimonies, and the statutes, and the ordinances" of Jehovah. But they were not taught to the children as abstract legal principles. The great teachers of Israel understood how stories of heroic deeds and marvelous occurrences appeal to the young, and therefore the statutes and ordinances were recast into thrilling narratives of the oppression in Egypt, of the deliverance by Jehovah's mighty hand, and of "the signs and wonders, great and sore" which Jehovah showed upon the Egyptians (Deut. 6:20-23). The Bible with its marvelous richness and variety contains much that children can understand and enjoy, but by far the larger part is beyond them. To ignore this fact is like ignoring the fitness of milk for babes and strong meat for men. Consecrated men and women, solicitous for the welfare of the child as well as the interests of the kingdom of God, could not remain unmindful of the defects in a system that reversed this principle. Hence arose an insistent demand for a change. More or less successful efforts were made by private publishers to provide truly graded lessons, and thousands of schools adopted them. It was in the primary grades that the unsuitableness of uniform lessons was most keenly felt and it was here that the first break occurred. Finally, at the International Sunday School Convention at Louisville, Ky., in 1908, the whole problem of graded lessons had to be fairly faced. Was the Convention willing to undertake the inspiring task that men of large vision and the whole trend of modern thought were forcing upon it?

Without a dissenting voice the Convention rose to the occasion and accepted leadership in one of the most momentous forward movements undertaken by the modern church.

Some of the causes that brought about this result are the following:

(*1*) A better understanding of the fact that the mind as well as the body at various stages of growth requires appropriate nourishment.

(*2*) A necessity for removing the impression made on pupils that the subjects taught in the Sunday school are less important than those taught in the day school.

(*3*) The superior lessons issued by private publishers. Among these the earliest and most widely circulated were the Bible Study Union Lessons, partly graded; the Constructive Bible Studies of the Chicago University Press; the series issued by the Unitarian Association, and that prepared for Episcopal schools by the New York Sunday School Commission. Various isolated text-books were also issued, especially for younger classes.

(*4*) One of the large factors in creating an intelligent demand for a thoroughly graded curriculum has been the Religious Education Association. This organization came into existence in 1903. Its membership includes the leaders in all departments of religious education. While it has studiously refrained from competing with existing publishing houses, it has most effectively permeated the Sunday school world with a sense of the necessity of adapting the lesson material to the mental and spiritual capacity of children and youth in their successive stages of growth.

(*5*) These various movements stirred up a feeling of unrest in several of the leading denominations connected with the International Sunday School Association. The conviction rapidly gained ground that Sunday schools had too long been tied up to a system which, whatever its value in the past, was radically wrong in principle, and that the time was ripe for a complete change.

It is thus seen that the Sunday school, in order to become an efficient instrument in promoting religious education in its widest sense, is now being swung into the current of the world's best thought. To meet these new requirements it must grade its pupils, and it must furnish instruction of so high a grade as to show that, so far as its limitations permit, it is on a level with the best educational efforts of our time.

Note 5. Results of Grading Pupils and Lessons. (*1*) The bringing together pupils of approximately the same age and capacity makes equal progress possible.

(*2*) An adjustment of the lesson material to the average capacity of the class provides an important condition for interesting the pupils in their work.

(*3*) Grading the pupils and lessons makes progress definite and thus makes definite standards possible.

(*4*) The efficiency of the teacher can be increased by specializing on one grade. By working in one grade year after year the teacher acquires a greater knowledge of the pupils, greater familiarity with the subject, and corresponding proficiency in handling it.

(*5*) Pupils can thus have the advantage during some periods of their school work of contact with the best teachers.

(*6*) Provision can be made for spiritual growth at every age of the pupil. There will be no need of waiting for a time when he shall be prepared to enter upon a Christian life.

ADDITIONAL READING REFERENCES.

(*1*) Cope: *The Modern Sunday School in Principle and Practice*, New York and Chicago, 1907, pp. 61–73. (*2*) *Report of the Twelfth International Sunday School Convention*, speech by M. C. Hazard, pp. 532–536. (*3*) Mead: *Modern Methods in Sunday School Work*, New York, 1903, pp. 24–26. (*4*) Burton and Mathews: *Principles and Ideals for the Sunday School*, Chicago, 1903, pp. 123–140. (*5*) Smith: *The Sunday School of To-day*, New York and Chicago.

REVIEW QUESTIONS.

1. What was the origin of the modern Sunday school?
2. What was the original purpose of the Sunday school?
3. What other purposes became prominent during the last century?
4. On what does the modern Sunday school place its chief emphasis?
5. How can we make up our minds as to whether the Sunday school is important or not?

QUESTIONS ON THE LESSON.

1. State briefly some of the more obvious differences between the day school and the Sunday School.

2. Name the several stages that appear in the development of children and youth.

3. What departments in the Sunday school correspond to these stages of growth?

4. What place has been made in favor of uniform lessons?

5. How and when did graded lessons win recognition alongside of the uniform lesson system?

6. State some of the reasons why graded lessons have won this recognition.

7. What are some of the advantages derived from grading pupils and lessons?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Collect information about difficulties experienced with the uniform lessons.
2. Look up the history of the Bible Study Union Lessons.
3. What is the greatest range of ages in any class in your school below the adult department?
4. At what age are boys separated from girls? Why?
5. What classes are taught by men, and what ones by women? Why?
6. Observe the plays and games of children of six to eight years of age, and then children from twelve to fifteen. Write down for your own use, and later tell your class what differences you have observed.

QUESTIONS FOR CLASS DISCUSSION.

What can our Sunday school learn from the day schools?

The discussion of this question will include (*a*) what can be taken over, and (*b*) what cannot be.

Write to Charles Scribner's Sons, 153 Fifth Ave., New York, for information.

Lesson 3. LESSON SYSTEMS OF THE PRESENT DAY.

Scripture Reading: Milk for Babes. Heb. ch. 5.

Note 1. Earlier Steps of Progress. The lesson systems in use at the present time are the results of more than a century of experiments. The curriculum in the "charity schools" founded by Raikes embraced elementary instruction in reading, writing, arithmetic, and religion. The first radical change was made when the secular branches were dropped and instruction was confined to the Bible and the catechism. These were not studied, but committed to memory. The catechisms dated from the reformation period when each of the leading Protestant bodies undertook to formulate its beliefs in a series of questions and answers. They were written by theologians from the adult point of view. How little they were suited to children one may judge from the first question in the "Heidelberg Catechism," drawn up in 1562, and perhaps more widely used than any other:

Question. What is thine only comfort in life and death?

Answer. That I, with body and soul, both in life and in death, am not mine own, but belong unto my faithful Savior Jesus Christ, who with His precious blood hath fully satisfied for all my sins, and redeemed me from all the power of the devil; and so keepeth me, that, without the will of my Father in heaven, not a hair can fall from my head; yea, also, everything must serve for my salvation. Therefore He also, by His Holy Spirit assureth me of everlasting life, and maketh me heartily willing and ready henceforth to live unto Him.

This certainly was "solid food for fullgrown men," but scarcely milk for babes.

The memorizing of Scripture was stimulated by rivalry and prizes. In some cases it reached five hundred, or even seven hundred, verses a week. When such cramming was found to impair the mind, a limit was set at two hundred. With all its defects this method had the merit of storing the mind with a wealth of passages unsurpassed in religious and literary value.

The second reform was the introduction of assigned lessons in place of the haphazard selections made by each teacher. Lessons based on Scripture narratives, or other passages, were accompanied by explanations, questions, and answers. This idea was started in Scotland in 1810, and in a somewhat modified form was adopted in 1826 by the American Sunday School Union in a series called the *Uniform Limited Lessons*. The

scheme aimed to cover the narrative portions of the Bible in five years, and adapted its explanations to three grades of pupils. It had the merit of at least attempting a systematic study of the Bible.

The *Uniform Limited Lessons* did not win general acceptance. Publishers, private and denominational, felt free to enter the field and flood the market with other schemes. A multitude of schools prepared their own lessons. Out of this chaos, known as the "Babel" period, came finally a suggestion that was destined to swing the whole Sunday school world into a magnificent but rigid uniformity.

Note 2. The Uniform Lesson System. In 1867 Mr. B. F. Jacobs of Chicago began agitating for a single lesson for the whole school and for all schools. In spite of opposition it won favor so rapidly that in 1872 the National Sunday School Convention at Indianapolis appointed a committee to arrange a system of lessons to cover the Bible in seven years, and all schools were advised to adopt them. In three years the system had spread over a large part of the world. Weekly, monthly, and quarterly expositions have appeared since then in increasing and almost incredible numbers. For a score of years this idea dominated the Sunday school world.

That the uniform lesson system has wrought far-reaching and beneficent results is unquestionable. It was probably the only thing that could bring order out of the previous confusion. It has unified, extended, and strengthened the work of the Sunday school. It has brought nearly all Protestant bodies into a sympathetic co-operation previously unknown. It has created a wide-spread and permanent interest in Bible study. It has lent itself easily to the promotion of teachers' meetings where the interest has centered on the next Sunday's lesson. Superintendents have been given opportunities at the close of the session to talk to the whole school about the lesson. Travelers would find the same lesson wherever they went. Speakers at Conventions have never wearied of drawing inspiration from the fact that millions of people were studying the same lesson at the same time. Lesson helps have been printed in such enormous editions as to bring the price within the reach of schools with the most limited means.

A fundamental and fatal defect in any system of uniform lessons, however, is lack of adaptation to the various ages and

capacities of those who constitute the Sunday school. Like the medieval catechism, it assumes that the religious needs of the child are the same as those of "grown ups." Furthermore, a system built on the plan of a uniform lesson cannot be reformed. There is no middle ground between indefinite continuance and total rejection. This painful alternative explains why the Sunday school world has been so slow in reaching out after something better. An irrational system, commended chiefly by its superficial advantages, possesses no elements of permanent vitality. The whole trend of modern thought is against it. So far from being the end of perfection it is only a step in the path of progress.

Note 3. The Bible Study Union Lessons. The widespread dissatisfaction with the uniform lessons led in 1890–1893 to the publication of several courses of "Inductive Lessons," designed especially for the adult department, but they were short-lived. The earliest system of so-called "graded" lessons is that begun in 1890 by the Bible Study Publishing Company. In any strict sense of the term they were only partly "graded," but by their superiority to other lessons then current they achieved a wide popularity. The earlier, or Six Year Series, while retaining a certain measure of uniformity, were approximately adapted to the needs of each department in the school. They divided the Bible into three parts, the Old Testament, the Gospels, and the rest of the New Testament, and gave a year's study to each part. The children's courses were based on the stories and great truths of the Bible; the young people's on Biblical biography and history; and the adult courses on Christian doctrines and practical ethics. They are still extensively used, many schools preferring them to the more accurately graded systems now appearing.

The later Completely Graded Series, begun in 1909, provides courses scientifically constructed for every year between the ages of four and twenty. Two years of appropriate work are assigned to the Kindergarten. The primary department (ages 6–8) has three courses based on Biblical and other stories topically arranged. They are designed to awaken feelings of love and trust, and to cultivate habits of obedience to parents, to teachers, and to God. The unique and exceedingly attractive feature of the next grades (9–12 years) is the

Junior Bible. This contains the simpler versions of the narratives to be studied, printed on folders given out to the pupils each week to be bound in covers. At the end of four years each pupil has a Junior Bible in four parts illustrated with pictures which accompany the folders. The four intermediate years (13-16) are provided with Biblical and extra-Biblical lessons carefully adapted to the spontaneous interests of the pupils. These are for the first year, "Heroes of the Faith"; second year, "Christian Living"; third year, "Records of the Faith"; and fourth year, "The Life of Jesus."

The senior grades (17–20 years) include (*a*) a rapid survey of the fundamental religious ideas in the Old Testament and in the teachings of Christ; (*b*) a sketch of the history of the Christian Church from the time of the Apostles to our day; (*c*) a missionary course which includes a comparative study of the great religions of the world; and (*d*) the present course on "The Modern Church." Professor Kent's Historical Bible, a comprehensive course in Biblical history, based on the oldest Biblical sources and extending over six years, is also used by senior, adult, and teacher-training classes. Most of these senior courses are also admirably suited to adult classes. As a whole the Bible Study Union Lessons are conceded, even by those deeply interested in other systems, to have done a practical pioneer work of inestimable value in blazing a way toward better things.

Note 4. Graded Systems. Some years after the appearance of the Bible Study Union Lessons the University of Chicago Press began issuing a series of text-books known as "Constructive Bible Studies for Sunday Schools." These now include courses for all grades. The strong points are (*1*) the modern treatment of the Bible, and (*2*) the treatment of the yearly work in annual volumes. As yet little extra-Biblical material has been provided for classes below the adult division.

Mention should be made of the graded system of the New York Sunday School Commission issued in 1907, which is largely used in Episcopal schools. It makes much use of the Catechism, the Prayer Book, and Church History. Other denominational graded systems are those of the Evangelical Lutheran Church, the Friends, and the Unitarians.

The various independent and denominational series men-

tioned above, together with the important work done by the Religious Education Association, leavened the Sunday schools with ideas that could not be suppressed. Far sooner than even the most sanguine friends of improved methods had ventured to hope the seemingly impregnable walls of the Uniform Lesson System began to crumble. In 1908 the International Lesson Committee was instructed to prepare graded lessons for schools that desired them. The result is that International Graded Lessons are now provided, or in course of preparation, for nearly every department. The denominational publishing houses are pushing them, and large space is given to the subject in Sunday school magazines. It is probable that in a very few years the graded lesson system will supersede the uniform lessons to such an extent that the latter will linger only in backward churches.

In the Completely Graded Series of the Bible Study Union Lessons, a serious effort has been made to conform the material and the methods to the mental capacities, the spontaneous interests, and the spiritual needs of the pupils at each stage of their development; to aim at unity in results rather than uniformity of methods; to develop Christian character through knowledge of religious truth from whatever source is best adapted to promote that end; and to lay a solid foundation for a course in normal training, so that the teaching force of the Sunday school shall become self-perpetuating.

Furthermore, the Completely Graded Series, while conservative in respect to all things of vital importance for which Christianity has stood in the past, is not unmindful of the profound intellectual movements which are characteristic of our age, and which are deeply affecting the attitude of seriously minded persons toward religious problems. It tries to meet questions of Biblical history and interpretation, of Christian faith and experience, of church membership and social service in a spirit conformable to modern views. For these reasons it is winning a rapidly enlarging circle of friends among those who wish to see religious questions treated in accord with the best scientific thought of our time.

ADDITIONAL READING REFERENCES.

(*1*) Pease: *An Outline of a Bible School Curriculum*, Chicago, 1904. (*2*) "The Construction of a Graded Curriculum," Burton and Mathews: *Principles and Ideals for the Sunday School*, Chicago, 1903, pp. 141–146. (*3*) "Fitting a Bible School Curriculum to the Pupil," Haslett: *The Ped-*

agogical Bible School, New York and Chicago, 1903, pp. 207–348. (*4*) "The Selection of a Graded Sunday School Curriculum," Musselman: *The Sunday School Teacher's School*, Philadelphia, 1909, pp. 91–105. (*5*) "The Story of the Lesson System," with descriptions of those best known. Cope: *Evolution of the Sunday School*, Boston, 1911, pp. 101–127.

REVIEW QUESTIONS.

1. What are the main departments in a modern Sunday school?
2. Why should pupils be graded?
3. On what basis should pupils be graded?
4. What reasons have been urged in favor of uniform lessons?
5. State some reasons why the lesson material should be carefully graded.

QUESTIONS ON THE LESSON.

1. What was the nature of the work done in the earlier periods of the Sunday school?

2. Describe the so-called "Babel period."

3. What was the origin of the Uniform Lesson System?

4. What were some of its advantages?

5. What were its defects?

6. What are the prominent features of the "Completely Graded Series"?

7. What are the "Constructive Bible Studies"?

8. Describe the International Graded System.

9. What principles are fundamental in a thoroughly graded Sunday school curriculum?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. On what kind of material are the lessons in your beginners', primary, junior, and intermediate departments based?
2. Are any classes in your school studying any other than Biblical lessons?

QUESTIONS FOR CLASS DISCUSSION.

1. Why should a course of Sunday school study include other subjects than the Bible?
2. Should subjects that grow out of the spirit and religious life portrayed in the Bible be properly called extra-Biblical?

Lesson 4. THE TRAINING OF TEACHERS.

Scripture Reading: Incompetent Teachers of the Law. 1 Tim. 1:1–11.

Note 1. The Need of Trained Teachers in the Sunday School. In every branch of education the need of trained teachers has been recognized. In the time of Christ no people attached so high a value to education as did the Jews. At an early age the child began his training in the home, whence at the age of six years he passed into the synagogue school. This was called the "House of the Book," since the only text-book was the roll of the Law. The instructors in these elementary schools, which were found in every village, were professional teachers variously styled scribes, rabbis, or doctors of the Law (Lu. 5:17). They had been carefully fitted for their work at the scribal colleges, or "Houses of Study." The best training school for religious teachers that this world has known was instituted when Jesus, the Master, chose twelve disciples to be with Him to be fitted to carry on His work. Paul warned Timothy against those in the Christian churches who were "desiring to be teachers of the law, though they

understand neither what they say, nor whereof they confidently affirm" (1 Tim. 1:7).

In the early Sunday schools nearly all the teachers were paid (Note 2, Lesson 1). It was only after schools had so increased in number as to make the payment of the teachers a great burden that devoted men and women began giving gratuitous instruction. This practice soon became universal. But even with unpaid teachers it has become a serious problem how to provide teachers for the schools, and the church has had to meet the demand as best it could. Any church member who could be persuaded to take a class was drawn into the work. Men and women, even boys and girls, without the smallest knowledge of the principles of teaching and with little knowledge of the Bible have been entrusted with the religious education of children and youth. None felt the lack of equipment more keenly than many of these teachers themselves, and they deserve all honor for the good work they have done in very trying circumstances. For this army of untrained teachers the Uniform Lesson System provided a lavish supply of lesson helps for the next Sunday. But while these helps provided crutches for the lame, they never helped any one to walk alone. Since religious education is not only the most important, but also the most difficult branch of education, the Sunday schools should by right have the most carefully trained and most efficient teachers.

Note 2. The Present Emphasis on Teacher Training. The teachers' meeting in vogue until within a few years, and still flourishing where the uniform lesson is used, was not in any proper sense a teacher training school. Its chief aim was to assist the teachers to get ready for the next Sunday's lesson with the least expenditure of personal effort. The leader delivered a more or less illuminating discourse on the lesson, from which the listeners carried away whatever they could. During the latter half of the last century efforts were made to arouse interest in a larger preparation of teachers for their work. The Chautauqua Assembly was founded, institutes were held, text-books were written, classes were organized by pastors, and lecture courses were given. The purpose was to make the teachers better acquainted with the history, geography, literature, antiquities, manners, and customs of Bible times and Bible lands. Naturally the emphasis was placed on matters relating to

this book, seeing that it had been made the sole text-book in the Sunday school. Step by step the movement spread and the interest deepened until 1903 when it culminated in the establishment of a Department of Education in connection with the International Sunday School Association. Teacher training departments are now organized in nearly every State in the Union, in all the provinces of Canada, in Hawaii, Mexico and the West Indies. "This means that they have either appointed teacher training superintendents, or teacher training committees who supervise this department of work. It means also that the courses of study used have been approved by the Committee on Education, that the examinations are conducted in writing without help, and that their graduates are required to make a grade of at least seventy per cent." The quality of text-books has steadily improved. Theological seminaries *almost without exception*, and denominational colleges in an increasing number, are giving courses in the principles and methods of religious education and the laws of mental development. Teachers' institutes, conducted by educational experts, are taking the place of the old-fashioned inspirational Sunday School Convention, and correspondence schools are reaching hundreds of teachers and schools beyond the reach of institutes. The result of all this activity is that the number of persons now enrolled in teacher training courses amounts to about 200,000, or one out of twelve in the whole number of teachers.

Note 3. What the Sunday School Teacher Needs to Be. Before a course of study preparatory to Sunday school teaching is undertaken the student should possess certain personal qualifications:

(*1*) He should be of sufficient age to realize the responsibilities attaching to the office of a religious teacher and to inspire confidence in those who are taught. To put in charge of a class, boys or girls who themselves are sadly in need of religious instruction, and whose sole idea of teaching is a mechanical repetition of the questions in the lesson help, is doing them and their pupils a grave injustice.

(*2*) He should have sufficient general education to be able to use intelligently such means for special training as may be put into his hands.

(*3*) It is highly desirable that the prospective teacher should have some natural aptitude for teaching.

(*4*) Much is said in these days of Christians outside the churches. But for a Sunday school teacher to remain outside the church disqualifies him for impressing on his pupils the duty of a whole-hearted consecration to Jesus Christ as Saviour and Lord, and for training them in efficient church membership. Consistency requires that a religious teacher above all others should not only point out the right way, but walk in it.

(*5*) Mere church membership, however, does not suffice. A Sunday school teacher should be one whose personality testifies to a living religious faith and to uprightness in conduct. The truth he teaches should be such an outstanding part of his own life that his association with his pupils shall impress them even more than his words. "What you are," says Emerson, "speaks so loud I cannot hear what you say." The most successful religious teacher, other things being equal, is he who has most fully absorbed the spirit of his divine Master.

Note 4. What a Sunday School Teacher Needs to Know. Assuming that the teacher has the requisite personal qualifications and a fair general education, he needs also a special preparation for his work. This should embrace first, a knowledge of the science and art of teaching, that is to say, (*a*) a study of general educational principles and methods (pedagogy); (*b*) an acquaintance with the leading facts relating to the mental and especially spiritual growth of children; (*c*) a study of Sunday school organization, management, and equipment; and (*d*) information as to the special methods best adapted to the department (kindergarten, primary, junior, intermediate, senior, or adult) in which his work is to lie. Secondly, the teacher's training should include a broad acquaintance with the subjects to be taught, namely, (*a*) introduction to the Bible as a whole, and to its several books; (*b*) Biblical history, geography, and antiquities; (*c*) the distinctive literary features of the various books in the Bible; (*d*) a brief summary of Christian doctrine; (*e*) an outline of the history of the Christian church; and (*f*) a brief survey of the relation of the church to the social problems of the present time.

Not all teachers are in position to pursue so extended a course of study. Efforts have been made, accordingly, to reduce the requirements so as not to be beyond the time and

ability of average teachers, and at the same time to set certain standards that will universally entitle students to examination and graduation. At a conference of Sunday school and denominational leaders in Philadelphia in 1908 the following action was taken;

"It is the sense of this conference in defining the *minimum* requirements for the Standardized Course for Teacher Training that such minimum should include: (*a*) Fifty lesson periods, of which at least twenty should be devoted to the study of the Bible and at least seven each to the study of the *Pupil*, the *Teacher*, and the *Sunday school*. (*b*) That two years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than one year. (*c*) That there should be an advance course, including not less than one hundred lesson periods, with a *minimum* of forty lesson periods devoted to the study of the Bible, and of not less than ten each to the study of the *Pupil*, the *Teacher*, the *Sunday school*, *Church History*, *Missions or Kindred Themes*. (*d*) That three years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than two years."

Students who pursue any of these subjects in regularly enrolled classes and pass the examinations are entitled to a certificate for any subject and a diploma for a whole course. For information address your State Sunday School Association Secretary, or the International Sunday School Association, 805 Hartford Building, Chicago, Ill., or the Sunday School Department of your denomination.

Note 5. How Teacher Training Can Be Provided. It is at this point that the leadership of a competent pastor becomes one of the chief factors in the efficiency of a Sunday school. Happily the foremost theological seminaries are now providing courses in religious education. These courses are designed to prepare ministers to undertake the work of teacher training as soon as they are given charge of churches. Not only so, but many of the seminaries are ready to provide teachers for classes that may be formed within reasonable distances. Ministers who have not fitted themselves for this work should seize the first opportunity to do so. Oftentimes the teachers of several neighboring churches can combine in obtaining a suitable instructor if none of the pastors feel equal to the task. In almost every congregation some trained public school teacher will be found who would gladly assume the leadership of such a class. Information as to the most practicable way of organizing classes and of selecting teachers and text-books can always be obtained by correspondence with

State Sunday school secretaries. If a class cannot be formed, individual teachers should be encouraged to take some course and by private study, or the help of a correspondence school, qualify themselves for better service. As to correspondence study, inquire of your denominational Sunday school department.

An important help in promoting efficiency is a teachers' library. It should include, if possible, one or two reliable books on all the subjects mentioned in the preceding note, as well as a recent dictionary of the Bible, and commentaries on the Old and New Testaments.

Any church that appreciates the importance of religious education, and of the Sunday school as the sole agency by which the church can promote it, will be on the outlook for young people who give promise of efficiency as teachers, and will not only encourage them to prepare for this service but will provide the amplest facilities for so doing. A thoroughly organized Sunday school will thus in time train up its own teachers from pupils who, having passed through all the grades, are prepared and willing to enter a normal class. By and by churches may see the wisdom of employing paid teachers, and especially superintendents who are as scientifically trained for their work as the pastor is for his, and are paid in the same currency.

ADDITIONAL READING REFERENCES.

(*1*) "The Evolution of the Teacher" in Cope's *The Evolution of the Sunday School*, Boston, 1901, pp. 154–173. (*2*) Coe: *The Training of Teachers for Graded Schools*, in Official Report of the Thirteenth International Sunday School Convention, pp. 500–504. (*3*) The same report, pp. 309–316, gives also a survey of the present state of teacher training work. (*4*) Coe: *The Core of Good Teaching*, to be had from the publishers of these lessons free on application.

REVIEW QUESTIONS.

1. Mention the leading lesson systems in use at the present time.
2. Why have uniform lessons proved unsatisfactory?
3. What advantages are possessed by graded lessons?
4. What principles should underlie a system of thoroughly graded Sunday school lessons?

QUESTIONS ON THE LESSON.

1. How did the Jews in the time of Christ provide for the religious education of the young?

2. What led to the employment of unpaid teachers in modern Sunday schools?

3. What has been the usual way of providing teachers?

4. Mention some of the steps of progress in teacher training.

5. What is the present condition of this work?

6. What personal qualifications should a Sunday school teacher possess?

7. What subjects should be included in a teacher training course?

8. Describe some attempts that have been made to standardize teacher training.

9. What can a pastor do to promote teacher training?

10. How can any school provide itself with better teachers?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How does the superintendent of your school provide teachers as they may be needed?

2. What special provision is made for teacher training?
3. What is your State Sunday School Association, denominational or interdenominational, doing to lift the standard of teaching?
4. What books for teachers does your Sunday school library contain?

QUESTIONS FOR CLASS DISCUSSION.

1. How can you awaken in your church such a sense of the importance of religious education as will lead to systematic and adequate provision for teacher training?
2. Is special teacher training a practical proposition for busy laymen?
3. How far is it true that teachers are "born not made"?

Lesson 5. NEW TYPES OF SUNDAY SCHOOL WORK.

Scripture Reading: "Behold, I make all things new." Rev. 21 : 1–8.

Note 1. Multiplicity of Interests in Modern Sunday Schools. There are multitudes who hold that things are sacred because they are old, and dangerous because they are new. Their ideal world is one where no one is bothered with visions of better things, and where beliefs, customs, institutions remain as they are. They have their doubts about "a new heaven and a new earth," and are suspicious of a wisdom that "makes all things new." To this class belonged those who denounced the first Sunday schools as dangerous to church and state (Note 2, Lesson 1). Since then they have opposed every advance step taken by those who see that the salvation of the Sunday school, as well as of the world, lies in progress. Nevertheless, the Sunday schools have marched on toward better and greater things. In comparison with the schools of only half a century ago the interests and activities of modern schools seem almost bewildering. The Cradle Roll reaches out after the infant in arms. The Home Department "offers the open Bible through the hand of the living visitor to every home, man, woman, and child not already connected with some department of the Sunday school. It aims to take the gospel to every one in the parish." The importance of the Sunday school as an agency for promoting missionary knowledge and zeal is being recognized more and more every year. Since one purpose of religious education is to teach men to live efficient moral lives, and since this

demands a sound physical organism, the Sunday school has long emphasized the need of temperance, and is now beginning to give specific instruction respecting sexual morality and hygiene. Some up-to-date schools have some classes for training in the duties and responsibilities of parenthood. This department will and should have increasing attention in the Sunday school of the future. Among boys and girls we have class clubs with their social, athletic, and literary activities. The Knights of King Arthur minister to the spirit of fraternity and chivalry in the growing boy. Sunday school orchestras furnish music, and Sunday school reading-rooms give access to the popular literature of the day. Since this institution is coming more and more to be recognized as the church's chief agency for promoting religious education, and since religion touches every department of human life, it follows that its interests are gradually broadening out over the whole field of human activity. In this lesson attention is called to only a few of these new types of Sunday school work.

Note 2. Hand-Work. The introduction of hand-work into Sunday schools is an innovation that has been practically forced upon them by the example of the day schools. Wise teachers see that it is not a passing fad, but that it is based on a fundamental law of human life. From earliest infancy we learn by doing things. Knowledge to be of real value must be acquired by the pupil himself and not merely be injected by the teacher. The teacher's function is to stimulate the desire for knowledge and to guide the pupil in the work of acquiring it. The hand is a most important agency in developing the brain. It gives concrete expression to thought. Furthermore, the effort to give visible or tangible form to an idea tends to create a glowing interest in what might otherwise prove dull and distasteful. A boy or girl who makes a drawing of an Arab's tent will thereby get a more vivid idea of Abraham's manner of life than by a mere reading of the story. The construction of a map of Palestine will help to localize events that otherwise would hang in the air. The writing out of the main points in a narrative is one of the best ways of fixing it in mind.

Forms of hand-work suitable to the Sunday school are: tearing paper in crude representations of objects that will

help the child to recall a story that has been told, drawing similar outlines on paper, coloring outline pictures, pasting pictures, or constructing pictures on sand-tables; the modeling of houses, tents, furniture, or other objects connected with Oriental life and customs; drawing maps on paper, or molding them in sand, paper-pulp, clay or plasticine; note-books made up of written materials original or copied; harmonies of the life of Christ made by clipping the accounts from the Gospels, pasting them in parallel columns and in chronological order; the collecting and storing in a school museum of curios, models, pictures, maps, and stereographs.

No doubt there are difficulties in the way of a general introduction of hand-work into Sunday schools, but none that is insuperable. Pupils have already become familiar with it in the public schools. Teachers must learn how to use it. It must not be made an end in itself, nor employed merely as a happy device for keeping restless pupils quiet, but subordinated to spiritual impressions. The expense, which should cover merely the cost of the materials, need not be large. Nor should it be regarded as usable in the lower grades only, but as capable in the hands of wise leaders of being co-ordinated with the work of every department in the school. Directions are usually given in the helps for the graded lessons.

Note 3. Organized Classes for Adults. The first decade of this century has witnessed great progress in the organization of adult classes. This has been due to the recognized need of enlisting men and women, as well as children and youths, in the study of God's word. About sixty years ago an English Quaker, Joseph Sturge by name, saw at the street corners in Birmingham groups of men who were not reached by the churches. The impulse to do for them what Robert Raikes had done for the children resulted in the starting of an adult Sunday school. There are now in England over a thousand such schools with more than a hundred thousand members. For the most part they are independent of the regular schools, and hold separate sessions for men and women. In this country the adult classes have grown up in connection with the ordinary Sunday schools. Unorganized Bible classes have existed a long time, but distinctively organized classes are of comparatively recent date. The remarkable success that has attended this movement is accredited largely to a

definite distribution of responsibility and work. Each class has at least five officers: teacher, president, vice-president, secretary, and treasurer; and three committees, membership, social, and devotional. The lower age limit is usually fixed at sixteen years, since it helps to hold young people in the Sunday school at a time when they are quite liable to drift away. Certain special forms of organization adapted to the needs of young men are known as Baraca classes. Philathea classes are similar organizations among young women. Brotherhoods were first started in the Protestant Episcopal church for daily united prayer and personal Christian service. With a wider range of activities they are now found in large numbers among the Baptists, Congregationalists, Methodists, and Presbyterians.

While organized adult Bible classes have as their main purpose the cooperation of men and women in Bible study, their activities go far beyond this. They help to develop latent powers. They give each member some definite work to do. In thus emphasizing personal responsibility they train for efficient service. The burden of responsibility for the success of the class is shifted from the leader to the individual members. Social features are utilized not merely for having a good time but for attracting people to the Bible and the church. Mutual service of a very effective kind can be rendered in helping young men and women out of work to find employment. Let it be understood that this is a service in which every member of the class considers it a privilege to give all the aid he can. The class exists not for its own sake, but for philanthropic work, social service, better citizenship, purer politics, and good government, for anything and everything in fact that tends to advance the interests of the kingdom of God. Through the adult classes "The Sunday school has thus developed from an institution for children and youth until it has become the religious educational agency of the church for all ages." The adult class, as already shown, is proving itself an effective means of keeping the young people in the Sunday school. It brings in people of mature age who are best qualified to become leaders in the work of the church. Where the class is thoroughly organized the evangelistic work rests no longer on the shoulders of the pastor alone. The class brings to his aid a large body of workers able to reach and influence those who in many instances would shy off at

the approach of a minister. Multitudes of men and women who are thus brought into the Sunday school are also brought to a saving knowledge of Jesus Christ.

Note 4. Training for Christian Service. From what has been said in the preceding notes it will be seen that the problem before the Sunday school is one not so much of information as of development. Mere information is of little value unless it is made tributary to greater efficiency in one's life work. From the kindergarten to the organized adult class the Sunday school is now seeking for appropriate avenues by which the natural impulses and acquired impressions of the pupils may find expression in active work. That is the meaning of hand-work, and the larger meaning of the adult class. While the work in the class centers on the Bible, it is only that its teachings may take form in Christian service. This may be very simple, but if it is done not merely for the class or the church, but for the Master, it will be sanctified by a noble purpose. The training thus acquired will affect for the better all the activities of one's daily life, and it may swing them into wholly new channels. Many a church or social worker or missionary at home or abroad has received his first impulse to self-consecration from the service laid upon him by the Sunday school. Opportunities for service are present everywhere. Ignorance, poverty, sickness, lack of work, discouragement, invite sympathy and a helping hand. The best way to assist the unfortunate, and at the same time to enlarge their capacity for self-help presents a problem that calls for the most serious thought and sympathetic effort. Home visitation throughout one's own parish for the purpose of getting people into the Sunday school or to attend the church services may be as real missionary work as that done in a foreign land. Organized adult classes are getting to work as Christian citizens in investigating the saloon, the social evil, the city or town government, the labor question, and similar problems that relate to the welfare of the community. Throwing one's energies into promoting the social life of the church may be as acceptable service for the kingdom of God as an eloquent exhortation in the prayer meeting or a brilliant essay at a missionary concert. Martha, who was "distressed about much serving," was trying in her way to honor her Lord no less than Mary, "who sat at His feet and heard

His word." In a score of ways the modern Sunday school has become not only an invaluable agency in educating men and women for Christian service, but in opening opportunities for them to engage in it.

ADDITIONAL READING REFERENCES.

(*1*) *Hand-work in the Sunday School*, by Milton S. Littlefield, Philadelphia, 1908. (*2*) "Manual Methods," ch. XII in Cope's *Modern Sunday School in Principle and Practice.* (*3*) "The Adult Bible Class Movement," ch. XVII, *ibid.* (*4*) The Adult Department; Reports and Addresses in Official Reports of the Twelfth and the Thirteenth International Sunday School Conventions. (*5*) *Adult Class Study*, by Irving F. Wood, Boston, 1911.

REVIEW QUESTIONS.

1. Why should Sunday schools be provided with trained teachers?
2. To what extent is the demand being met at the present time?
3. Mention some of the subjects that should be included in a teacher training course.
4. How can a school provide itself with competent teachers?

QUESTIONS ON THE LESSON.

1. Mention some of the types of work in which modern Sunday schools have been called to engage.

2. Why is the work of the Sunday school not now confined to simple Bible study as in former times?

3. Why has hand-work been introduced into several departments of the school?

4. What forms of hand-work are suitable to the Sunday school?

5. What cautions need to be observed in connection with the employment of hand-work?

6. Describe briefly the origin and progress of the adult class movement in England.

7. What is meant in this country by an organized adult class?

8. What are some of the benefits experienced in connection with organized adult classes?

9. How do modern Sunday schools promote efficiency in Christian service?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Make a list of the various activities in which your own Sunday school is regularly or occasionally engaged aside from Bible study.
2. What forms of hand-work, if any, are used in your school, and in what grades?
3. Have you one or more organized adult classes in your school? If so, men, women, or mixed? Name the offices and committees; describe the various means by which interest is created and sustained; what additions come to the church from the class, etc.

If you have not an organized adult class in your own school, ascertain it there is not one in successful operation in some neighboring school that can be made a subject of study and used as an object lesson for your own class.

QUESTIONS FOR CLASS DISCUSSION.

1. Is hand-work likely to promote spiritual impressions?
2. How can the social life of an adult class be made tributary to religious interests?
3. Does your school hold its boys after they are thirteen years old? Why?

Lesson 6. GETTING AND HOLDING THE PUPILS.

Scripture Reading: How Jesus Won Disciples. Mk. 1:16–20; Lu. 5:27, 28; Jo. 1 : 43–51.

Note 1. Having the Best Possible School. The problem of getting and holding the pupils resolves itself first of all into the problem of having a thoroughly good school. By this is meant a school that does good work, that is able to arouse permanent interest, and that meets wisely the religious ends for which

it was organized. A glance at the preceding lessons will suggest further answers to the question, What is a good Sunday school?

It is (*1*) one whose efforts are directed toward the development of Christian character and training for Christian service through the teaching of religious truth; (*2*) one in which pupils are graded; (*3*) one whose course of study is graded; (*4*) one that has a constant supply of trained teachers; (*5*) one that is conducted by an efficient superintendent who meets the requirements of his position; (*6*) a school whose officers and teachers are sufficiently progressive to value new methods and adapt them to their own use; (*7*) one where punctuality, order, quietness, and good discipline are maintained without continuous and insistent demands; (*8*) one which does not confound goodness with bigness; and (*9*) one that is permeated by a spirit of genuine friendliness, of mutual helpfulness, of sympathy in one another's trials, and of such homelike feeling that attendance will be a real delight. Such a school needs no strenuous efforts to boost it into popularity. It advertises itself. Those who belong to it are proud of it, and eager to commend it to their friends and acquaintances. Why should a Sunday school not in some measure arouse the same enthusiastic loyalty as a high school, college, or university? A school from which children and youth slip away as soon as they are released from parental authority, and to which only a few elderly persons go from a sheer sense of duty, may resort to the most approved methods for recruiting its ranks, but the character of the school will defeat them all. Some one has said, "Have a good meal ready when you ring the bell." Failure here means failure everywhere.

Note 2. Getting the Pupils. A Sunday school that courageously sets before itself high ideals and earnestly strives to realize them is nevertheless justified in employing all legitimate means for enlarging its membership. It may not need to advertise itself, but it is its Christian duty to do so as long as there is a vacant seat or a spare corner in the church building. There are multitudes who, without some special effort in their behalf, will not respond to the mere fact that a good school exists in their neighborhood. They have not for years, perhaps never, been interested in religious matters. They are indifferent because they do not know their value. Life insurance in numberless cases has brought comfort and help in the hour of need,

and yet only a small part of those who have insured would ever have done so but for the tactful and persuasive appeals of an agent. Jesus Himself did not wait for disciples to join Him, but extended the personal call. People who are not religiously inclined must have their interest kindled by those who have experienced the uplifting and strengthening power of Christ's gospel. The better the school, the more it is justified in using all proper means to increase its membership.

A good end, however, does not justify the employment of questionable means. The large bounties offered toward the close of the Civil War for recruits stimulated in a multitude of cases, not patriotism, but mere "bounty-jumping," that is, desertion at the first opportunity after the bounty had been received. The offering of prizes in the Sunday school operates in much the same way. One who works merely for a prize will stop when it is gained. Those who are brought in under such a stimulus are not likely to become permanently interested. Often the inducements are offered to the new pupil himself in the form of free attendance at the summer picnic or a present on the Christmas tree. When the occasion has passed, the place that knew him for a few Sundays knows him no more. A somewhat frequent, but also questionable, means for getting new scholars is starting contests between different sections, departments, or classes of the school, the winning party being banqueted by those who lose. Aside from the fact that many would regard this as gambling, it introduces a spirit of rivalry that not unfrequently operates injuriously. Furthermore, any scheme that brings in a large number at once is likely to make trouble. One may get down a lot of fruit by shaking the tree, but for long keeping hand-picked fruit is best. The crowds who were attracted by the mighty words and works of Christ soon fell away; the disciples whom He called one by one staid by Him, with one sad exception, to the end.

The best way to get people into the Sunday school is to go after them and stick to them until they come. Who shall do this? The pastor or the superintendent? Alas, their time is limited, and they cannot be everywhere. By paid visitors? Yes, if the right kind can be found. But, even so, there is much that can and should be done by the members of the school. They constitute the most effective recruiting agency. In the doing of this work they also receive the spiritual stimulus that always attends religious work done for others. Sometimes

all that is needed to win a child or a family is a pleasant smile and a kind word. Sometimes protracted efforts may be needed, but if only one child is won that is ample reward. Besides, through the child a way is often found into the hearts of the parents, when other avenues are closed.

The territory covered by a school ought to be thoroughly canvassed, and if possible by several denominations cooperating. It should be mapped out, and then subdivided into small districts, each of which is to be assigned to one or more workers. Their first duty will be to find out the religious affiliations of the residents in their districts. The name, church attended or preferred, number of children in a family, and the number in Sunday school should be written on a card. When these are gathered in and alphabetically arranged they will form a card-catalogue which can easily be kept up to date by noting changes as they are reported by visitors. All proper efforts should then be made to get the children unconnected with any Sunday school to begin attendance at once. Where a family is unable to provide the necessary clothing a little timely help will usually be received with gratitude. Nor should the effort to win new members be confined to the children alone. The adult classes should be impressed with the duty of persuading their grown-up neighbors to attend. Adults may be harder to win than children, but they are worth the effort. Nothing of real worth is accomplished without work. Every member of the school should act on the conviction that the school is in business for the kingdom of God not on Sunday only, but every day in the week.

The Home Department offers a fine field from which to recruit the school. Many who think they cannot find time to attend the main school become so interested in the study of the lesson at home that presently they are found in a class. It has happened that "a Home Department lived six months and then died. But there was no funeral, and there were no mourners. All the members of this Home Department, thirty in number, became members of the main school. They got a taste, and they wanted more."

Note 3. Holding the Pupils. For the average school, as usually conducted, a harder problem than getting pupils is holding them. Unlike the day school, the Sunday school cannot send a truant officer after the delinquents or punish them for staying away. If they are held at all it must be by

a moral attraction strong enough to counteract natural indolence, the call of the street, Sunday newspapers, excursions, and social gossip. The first step toward holding a pupil is to get him so interested in the work of the school that he will want to come. Where a school meets this test, there will be little need of strenuous efforts to reclaim wanderers. Still, even in a really good school, a teacher will not rely wholly on the class work to hold the members, but will enlist the aid of the parents and supplement this with personal visits especially in case of sickness or trouble. It will be much easier to adapt the instruction to the exact needs of the pupil if the teacher knows his home environment. If a boy stays away several Sundays and no one tries to bring him back, it is not unnatural for him to conclude that his presence is not deemed very important. Every new pupil should at once be given to understand that he is expected not only to stay in the school but to be present every Sunday. A school that promotes its pupils from grade to grade and gives a diploma at the completion of the course of study should have it understood that regularity in attendance is one of the conditions on which the diploma is awarded.

Where a school is not graded other means have to be devised to stop leakage. Such are rewards or prizes and honor rolls, posted in some conspicuous place where pupils can see their own names. The Sunday school secretary's weekly record should show separately the attendance o males and females in each grade. Then a curve can be constructed that will show the hold of the Sunday school on each sex at every age. At a certain Sunday school in connection with the annual Exhibit of Pupils' Work, a secretary's annual report was exhibited which included, among other things the following statistical charts:

HIGHEST ENROLMENT DURING THE SEASON 170

(Boys, 80 Girls, 90)

Average Attendance 71%

(Boys, 73%. Girls, 69%.)

AMOUNT GIVEN AND RAISED FOR OTHERS, $303

Day Nursery	$129
Chinese Famine Sufferers	48
Nanking University	71
Other Good Causes	55

Percentage of Attendance by Grades, 1911–1912	
GRADE	PER CENT
IV.	80
V.	77
III.	77
I. High School Boys	76
VIII. Girls	76
VII.	75
I. High School Girls	71
VI.	70
Kindergarten	70
I.	69
VIII. Boys	68
II.	59

Among other things these charts help to show, (*1*) That school holds its boys as well as its girls; and (*2*) that the school holds its pupils of adolescent age as well as the younger ones. A further illustration of how pupils of this age can be held is shown in the accompanying tables (pp. 39, 40) reproduced by permission from The Child Welfare Exhibit in New York.

Teachers should also keep a record of individual attendance, conduct, knowledge of the lesson, offering, and other matters of interest to be reported quarterly to the parents. Every absence should be noted and followed up not only by letters, but by personal visits. Ordinarily teachers who are interested in their classes will find time to do this; but when a teacher cannot find time to do it, or needs assistance, there should be a committee appointed by the superintendent ready to give all needed help. Whenever a pupil drops out of the school he should be reported to the superintendent at once that steps may be taken promply to restore him. The longer he remains away the harder it will be to bring him back. One who has been absent for a considerable time will often have his interest revived by a pressing invitation to be present at some special service as Rally Day, Easter Sunday, the Christmas festival, the annual picnic, or a Sunday school sociable.

A mechanical performance of these duties will have little power to win back those who have strayed from the school. Back of all visits, letters, and invitations there must be a spirit of love and sympathy that will seek the straggler not merely to fill a vacant seat in the school, but for his own sake. If a teacher in some measure realizes the responsibility and privilege of his position, will he not enter into the anxiety of the good

WANTED

A Department of Child Training in Every Church

With a System of Accounts that Shows:

Interest on Investment
Care and maintenance of Plant
Salaries for Work } Pastor
with Children } Other Workers
Supplies Printing Stationery Postage
Etc
Etc

$	

With Records that Show the Efficiency of the Department

1. Relation of Attendance to enrollment for each Age and sex This record will reveal the hold of the school and of each class

Age	Boys		Girls	
	Present	Absent	Present	Absent
4				
5				
6				
Etc				

2. Relation of Dep't of Child Training to Church

Proportion of Pupils who advance to confirmation or full membership
Proportion of Pupils who become teachers clergymen or other Church Workers

3. Relation to Community

A record of each pupil's life in the Sunday School the Church, the Community

Lack of information on these points on the part of Churches obstructs this Exhibit and

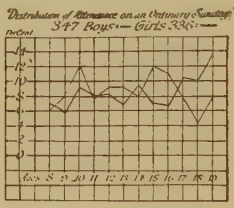
Handicaps the Sunday Schools.

THE HOLD
of the Sunday School upon its
PUPILS

A School that LOSES its HOLD EARLY

Notice the loss between 14 and 19

A School that RETAINS its HOLD through the TEENS



How Does This School RETAIN ITS HOLD?

1. A definite time for graduation (19 years)
2. Every class organized as in High School (Class of 1911, 1912, etc)
3. Every Teacher a Sub-Pastor { *Calling on Pupils' Social Affairs, etc*
4. Every group does definite Christian Service { *Helping poor, Visiting shut-ins, Singing in hospitals, Missions, etc*
5. An Alumni Association

shepherd, when one of his sheep has strayed from the flock, " and go after that which is lost, *until he find it*"? And should not the whole school share in the teacher's joy as he, like the shepherd, exclaims, " Rejoice with me, for I have found my sheep which was lost" (Lu. 15 : 4–7)?

ADDITIONAL READING REFERENCES.

(*1*) " Recruiting and Retaining Pupils," ch. VIII in Cope's *The Modern Sunday School*; a good form of quarterly Report Card is shown on p. 81, by means of which " The home is reminded at least four times a year of what the child is doing in the Sunday school." (*2*) Mead: *Modern Methods in Sunday School Work*, pp. 127–182, contains three chapters on " Ways of Securing Regular and Punctual Attendance and Perfect Records"; " Ways of Holding and Regaining Absent Scholars"; and " Ways of Reaching and Securing New Scholars." These chapters are packed with valuable suggestions and forms of letters, invitations, and other printed material found helpful in successful schools. (*3*) Tralle: *The Sunday School Teachers' School*, Philadelphia, 1909, pp. 203–211. (*4*) Lawrance: *How to Conduct a Sunday School*, pp. 119–128, New York, 1905.

REVIEW QUESTIONS.

1. Indicate some of the broader interests of modern Sunday schools as compared with earlier ones.
2. State some reasons why hand-work has found a large place in progressive schools.
3. What is an organized adult class?
4. In what ways has the organization of classes proved a benefit?

QUESTIONS ON THE LESSON.

1. What is the primary and essential requisite in getting and holding pupils in Sunday schools?

2. Mention some of the distinctive features of a thoroughly good school.

3. Why is a Sunday school in duty bound to use all proper means to increase its membership?

4. Indicate some questionable means for enlarging the attendance.

5. What is the best way to secure new scholars?

6. How can a Sunday school get acquainted with its field?

7. As compared with the day school, under what disadvantage does the Sunday school rest in holding pupils?

8. What can a graded school do to promote regular attendance?

9. What measures can be adopted in an ungraded school to hold the pupils?

10. What should be the attitude of the teacher and of the school toward the lost and found?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How many members of your school have dropped out during the past year?
2. What efforts have been made to reclaim those who have not moved away?
3. How many new scholars has your school gained during the past year?
4. How many of the new scholars have dropped out?
5. What is the average length of the period through which the members of your school remain connected with it?

QUESTIONS FOR CLASS DISCUSSION.

How can your class, or school, get so strong a hold on its members that they will regard an absence for a single session as a personal loss?

What benefit would follow from interdenominational cooperation in a campaign for new pupils?

Lesson 7. THE MODERN PULPIT.

Scripture Reading: "They Went about Preaching the Word." Acts 8:1–8.

Note 1. The Place of Preaching in the Christian Church. Preaching as a part of public worship originated in the Jewish synagogues a century or two before the Christian era. At first it was merely an explanation of a passage of Scripture, but in course of time it developed into the sermonic form designed to inculcate morality and religion. The preaching of John the Baptist was chiefly an announcement that the kingdom of God was at hand (Mt. 3 : 2–12). The character of Jesus' ministry was threefold: "Jesus went about in all Galilee *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of disease" (Mt. 4:23). He sent out the Twelve to preach to the lost sheep of the house of Israel(Mt. 10:6, 7). The message of the Christian church to the world began with Peter's sermon on the day of Pentecost (Acts 2 : 1–8). After the death of Stephen "They that were scattered abroad went about preaching the word" (Acts 8:4). Philip preached Christ in Samaria and to the Ethiopian eunuch (vss. 5, 35). From first to last the work of Paul was mainly "preaching the kingdom of God, and teaching the things concerning the Lord Jesus" (Acts 9:20; 28:31). From the Apostolic age to our own preaching has continued to be the main work of the Christian minister, except during the middle ages when religious ceremonies came to be considered vastly more important. The Protestant reformation set aside purely ritual worship and reinstated the minister in the pulpit as his throne. Those who have been and are now most effective in building up in the world the kingdom of God have been men whose learning and eloquence have been dedicated to a fearless proclamation of the saving truths of Christianity.

Note 2. The Permanency of Preaching in Public Worship. There was a time not very long ago when the pulpit was practically the only source of information in the community. Life was simple. The enormous complexity of modern conditions was unknown. The chief end of life in this world was thought to be preparation for the world to come. There were few books and no newspapers. The family library consisted of a Bible, a catechism, a hymn book, and for devotional reading a few treatises like Bunyan's "Pilgrim's Progress," and Baxter's

"Call to the Unconverted," or "The Saints' Everlasting Rest." The "dominie" was the only learned man in the community. All the people went to hear him because they had nowhere else to go. But things have changed mightily since then. The simple requirements then fulfilled by the pulpit are now met by a hundred agencies. The best religious thought is brought to every one's door. Thousands of religious newspapers and magazines deal with every aspect of denominational and general church life. Even the secular press deals with religious matters of current interest, and prints in full the sermons of distinguished preachers. In these circumstances has not the pulpit had its day? Is it not about to be superseded by the printing-press? Is it not more edifying to read quietly and thoughtfully some masterpiece of religious literature than to listen to an average sermon that, if it does not positively irritate, leaves one listless and uninspired? There are multitudes who feel this way.

Plausible as such arguments may seem, they are not convincing. The fact is that there never was a time when effective preaching was in such demand as it is to-day. The people are hungry for it. The churches are clamoring, not for mere scholars and orators, but for real preachers who can bring some word of God from their innermost souls to the hearts and consciences of their hearers. Printed sermons, religious books or essays, can never take the place of the living preacher. Real preaching can never lose its power so long as souls remain responsive to the magic of the human voice, to lips that have been touched by a live coal from God's altar, and that bring messages that have been wrought out in the travail of the speaker's own soul. A man who has caught the vision of spiritual things, who has entered into personal "fellowship with the Father and with his Son Jesus Christ," and who from that vantage ground is able to interpret men to themselves and to unravel the tangled problems of life, will never be left without hearers. He crosses no "dead line" at the meridian of life. On the contrary his message grows richer and stronger with the passing years.

Note 3. The Preacher's Mission. We expect many things of the minister to-day that were not required in past times. We expect him of course to "bear witness to the truth," and to "contend earnestly for the faith which was once for all

delivered unto the saints." The essential truths and historical facts that constitute the foundations of Christianity remain the same from age to age, but each age must interpret them anew and incarnate them in its own life. The preacher accordingly must address himself to contemporary life. This is especially needed in our time that is witnessing greater changes in every realm of thought and action than have been experienced in a hundred generations that preceded it. The whole framework of society is being reconstructed. New problems are arising on every hand. Moral questions are assuming an almost baffling complexity. We cannot expect a minister to become an expert in philosophy, the natural sciences, science, economics, and sociology. But we may expect him to recognize the fact that religion is interwoven with all human interests, and that it is his mission not merely to preach dry dogmas and to exhort people to be good, but to make himself intelligently acquainted with the intellectual and social movements of our time and to interpret them to us from a moral standpoint. People do not want him to preach geology, or astronomy, or hygiene, or politics or economics, or sociology. What they want along these, or a hundred similar, lines they can get much better from text-books prepared by specialists. But they do want him to help them understand these things in the light of morality and religion. The preacher's mission is to interpret God and the world and human life and duty in the terms of modern thinking.

Note 4. The Preacher's Sermon. Preaching is always a religious address, but a religious address is not always preaching. As popularly understood, a sermon is a religious discourse based on a passage of Scripture. The passage so used is called the text, and from it the preacher derives the theme which he develops in his sermon. A sermon may be addressed to one or the other of two classes—those who are followers of Christ or those who are not. When addressed to the former class its main purpose is by instruction in religious truth to promote growth of the personal Christian life and more effective service in the cause of Christ. When addressed to those who have not entered on the Christian life, the main purpose of the sermon is their conversion. Usually, however, the preacher addresses both classes. Hence he tries to combine instruction and exhortation so as to give his discourse an immediate and practical value for all who hear him. A sermon, if you observe it

carefully, never undertakes to handle more than one theme. This was understood by the colored brother who, chafing under such a restriction, claimed that he was not a preacher but only an exhorter, because "The preacher," he said, "takes a text and sticks to it, but the exhorter branches off." A well-constructed sermon is a unity, and it aims at a single result. In the attainment of this aim it may use explanation of Scripture, instruction in Christian doctrine, argument in defense of the theme, praise or condemnation, together with illustrations drawn from the whole range of human interests. But however the sermon is developed, it should aim to drive home to the mind and conscience the truth set forth in the theme or the duty enforced by it. While a sermon, accordingly, may instruct, it *must* quicken the appreciation of moral and spiritual things and move the will to right action.

Note 5. How to Listen to the Preacher. The assumption is that, as listeners, we do not come in a critical or hostile mood. If that is the case, we are practically debarred from the special kind of benefit which the sermon is designed to impart. To receive help we must come with a sense of our spiritual need and in a receptive attitude toward the preacher's utterances. If it should happen that we are familiar with the instructional part of the sermon, nevertheless we should realize that we do need that spiritual quickening which it is designed to convey. To this end taking notes of the discourse is often of real value, especially to young persons. Note how the sermon uses the text, how the theme is developed, but above all we should observe how the moral and religious teachings are related to our own lives.

Note 6. How to Help the Preacher. It would be doing the thousands of earnest and devoted preachers of our time a great injustice to hold them alone responsible for the lack of interest in preaching on the part of certain elements in our population. Aside from the adverse conditions, mentioned above (Note 2), that prevail throughout the modern world, we must not forget that effective preaching requires sympathetic listening. The practical result depends as much on the latter as on the former. In the parable of the sower (Mt. 13:3–9) our Lord showed that the harvest depended as much on the receptiveness of the soil as on the quality of the seed and the skill of the sower. About Jesus Himself the people thronged

from all directions and were astonished at His teaching, even the temple officers affirming, "Never man so spake," yet only a small number became His permanent followers. Listening to sermons has become with many churchgoers, even with many professing Christians, rather a matter of sentimental entertainment than of spiritual culture. The sermon is put on the same level and judged in the same way as a lecture on the nebular hypothesis or on Browning's poetry. It is esteemed according to its power to create a momentary and wholly impersonal interest. It is only natural for hearers of that kind to drift from church to church. Like gypsies, they have no fixed abode. To profit by preaching one must be not merely an auditor but a participant. One must establish a common interest with the preacher and the church, aiding in its work and consulting its prosperity. Business and domestic cares must be left outside. The words addressed to a church some fifty years ago at the installation of a pastor are as pertinent now as then: "I suggest that you pray for your minister daily; guard his reputation carefully; hear him preach weekly; listen to the word wakefully; treasure it up joyfully; practice it faithfully; labor with him sympathetically both individually and collectively; attend the prayer and conference meeting constantly; support the Sunday school heartily; pay him promptly; give him a bit of meat and a ball of butter occasionally; call on him frequently, but tarry briefly; greet him cordially, but not rudely; and may the God of all grace bless you abundantly, and add unto you daily such as shall be saved eternally." Hearers of that type are a perpetual inspiration to any preacher, and they rarely listen to a sermon from which they cannot get some spiritual benefit.

ADDITIONAL READING REFERENCES.

(*1*) Greer: *The Preacher and His Place*, New York, 1904, pp. 37–101. (*2*) Abbott: *The Christian Ministry*, Boston and New York, 1905, pp. 35–165. (*3*) Faunce: *The Educational Ideal of the Ministry*, New York, 1908, pp. 1–38. (*4*) Gladden: *The Christian Pastor and the Working Church*, New York, 1901, pp. 107–121. (*5*) Articles on "Preaching" in Bible Dictionaries.

REVIEW QUESTIONS.

1. Mention some of the distinctive features of a good Sunday school.
2. What methods are to be commended in getting new scholars?
3. How shall a Sunday school get acquainted with its territory?

4. Describe some ways by which scholars may be retained in the Sunday school.

QUESTIONS ON THE LESSON.

1. What place did preaching occupy in the ministry of Jesus and His disciples?

2. What place has preaching held in the church since the Apostolic age?

3. Why must preaching continue to be a part of public worship?

4. What is the essential part of the preacher's mission?

5. What should be the preacher's attitude toward the intellectual and social movements of our time?

6. What is the nature and purpose of a sermon?

7. In what frame of mind should we listen to sermons?

8. Show why the preacher is not always to blame for popular lack of interest in preaching.

9. How can the hearer help to make the preacher's message effective?

SPECIAL SUBJECTS FOR STUDY AND NOTE-BOOK WORK.

1. What proportion of your Sunday school is present at the preaching service?
2. What seems to you to be the purpose of preaching as you listen to it?
3. Of how many of your pastor's sermons during the last month can you state the text and subject?
4. In what ways have you tried to make your pastor's sermons helpful to yourself and to others?

QUESTIONS FOR CLASS DISCUSSION.

1. In view of prevailing conditions in the modern world what is the preacher's task to-day?
2. Do you believe that the preacher in his sermons should not meddle with politics?
3. How far should the preacher direct his attention to questions of civic betterment?

Lesson 8. PUBLIC WORSHIP.

Scripture Reading: A Call to Worship. Ps. 96.

Note 1. The Meaning of Worship. Professor William Adams Brown in his *Essence of Christianity* defines Christianity as "The religion of divine sonship and human brotherhood revealed and realized through Jesus Christ." The Deity whom Jesus revealed is not merely our Creator and Sovereign, the Supreme Being in the universe, but our loving Father in heaven who cares for us, provides for our needs, and who has made us for fellowship with Himself. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God"; and such we are. If God is our Father and we are His children, then a realization on our part of this exalted dignity should be our supreme privilege and duty. Worship is the act in which we express and stimulate our realization of this fellowship, and bring ourselves into such vital relation to the Father that we obtain inspiration to know and to do His will. Public worship is the act by which congregations at fixed times and places seek to realize this fellowship and to obtain this inspiration.

Note 2. Antecedents of Christian Worship. The religious beliefs of the Hebrews expressed themselves in external worship. The earlier forms were sacrifices, and offerings of food at sacred

feasts, similar no doubt to those of the nations around them. But as the Hebrew conception of Jehovah gradually unfolded into that of a supreme Deity whose distinguishing moral attribute was righteousness, so worship also became more organized and expressive of the reverence felt for Him. This process culminated in the elaborate ritual of the Temple, conducted by an aristocratic and powerful priestly class. After the destruction of the Temple and the dispersion of the chosen people a simpler and more spiritual form of worship was developed in the synagogues that sprang up in every community of devout Jews. With the rebuilding of the Temple the national worship was again centralized at Jerusalem. In the time of Jesus it was conducted with great pomp and splendor. Nevertheless, the local synagogues remained as places for the study of the divine law, for prayer, and for praise.

The early Christian worship, which was essentially devotional, was modeled on that of the synagogue, and naturally emphasized the work of the prophet rather than that of the priest. Believers, filled with the Holy Spirit, "spake one to another in psalms, and hymns, and spiritual songs" (Eph. 5 : 19, 20). In the correspondence between Pliny the younger and the emperor Trajan, about A.D. 112, respecting the punishment of Christians, Pliny was forced to admit that he could find nothing worse against them than that "they were accustomed to meet together on a set day, before dawn, and sing responsive hymns to Christ as their God, and to pledge themselves in a sacrament to abstain from every form of evil, to commit no theft, rapine, or adultery, to falsify no word, and betray no trust." A few centuries later, when Christianity became dominant throughout the empire, the heathen temples were transformed into Christian churches, the ministers of the word into a priestly hierarchy, the Pontifex Maximus of the Roman state religion into a Christian "pontiff," and the simple rite of the Lord's Supper into the mystery of the "Mass." After the crusades there arose all over Europe great cathedrals suitable only for a highly spectacular worship. The synagogue idea was superseded by the Temple idea. The Reformation was a reaction not only toward a purer faith but a more spiritual worship. At the present time the church services in the Protestant denominations conform in the main to that of the synagogue, while those of the Roman Catholic church revert to the Temple type.

Note 3. The Leading Forms of Christian Worship. In Roman churches the celebration of the Mass is the central and vital part of public worship, and other forms, so far as they are used at all, are grouped around it. The Mass is the Lord's Supper transformed into " a sacrifice which the priest offers for the living and the dead, and in which the atoning sacrifice of Christ on the cross is daily repeated." Protestantism rejects this doctrine and restores to Christian worship the fundamental ideas that prevailed in Apostolic times. The pastor of an evangelical church is the director of its public worship. The strong reaction against prescribed forms has often carried churches of this type to the other extreme of exalting the sermon into the chief place, and of treating the other hallowed parts of the service as " mere preliminaries " that may without serious loss be banished altogether. Under such circumstances it is perfectly natural to speak of the congregation as an " audience." It is hardly necessary to add that one extreme is about as bad as the other.

The Sunday worship as usually conducted in non-Episcopal churches of this country, and in dissenting churches of England, consists of singing, prayer, Scripture reading, preaching, and benediction. The prayers are offered by the minister, who also preaches the sermon and pronounces the benediction. Sometimes the Lord's Prayer and the Apostles' Creed are made parts of the service and repeated in unison. Where there are two readings from the Scriptures, one is usually responsive. Aside from these the service of praise is the only other part of the worship in which the congregation takes an audible part. The prayers are the free utterance of the preacher who voices in them the adoration, thanksgiving, confession, and needs of the people. The sermon may be written or extempore as the preacher chooses. Either method has its advantages as well as disadvantages.

Between these two forms of worship, and partaking in some respects of the nature of both, are the liturgical services of the Episcopal, Lutheran, German and Dutch Reformed, and Moravian churches. A liturgy is a prescribed form of worship in which the clergyman is not permitted to make any changes. There is usually a sermon, but many devout adherents of these churches attach less importance to it than to the ritual. If forced to choose between attending one or the other they would unhesitatingly take the latter.

Note 4. Comparative Advantages of Liturgical and Non-liturgical Worship. It is argued by some that in the Lord's Prayer Jesus not only taught the duty of social prayer but inculcated the use of fixed forms. However this may be, it is undeniable that the early church incorporated this prayer in public as well as private worship. It was natural also that, just as Jesus aided His disciples in their devotional utterances by a prescribed form, so the gifted and inspired teachers of the church should feel it a duty to assist simple and ignorant people by adding other forms which by constant repetition would become fixed in the memory. From the increasing mass of prayers the best were presently selected and written down for use in the regular church services. To these were added brief creeds, chants, Scripture readings for each Sunday in the year, and other forms suitable to public worship, and thus in process of time liturgies grew up which finally excluded free utterance except in the sermon. By and by they were so extended and elaborated as to exclude the sermon also. This concentration of worship upon ritual was not altogether bad as long as the language of the ritual remained the language of the common people. The liturgies in their simplicity, beauty, tenderness and reverence served a noble purpose not only as vehicles of genuine religious feeling, but as embodying the essential doctrines of the Christian religion. From them the larger portions of the liturgies now in use throughout the Christian world have been derived.

In favor of liturgies, as now employed in Protestant churches, it is urged that the officiating minister or priest does not monopolize the service, but that the people are given a share; that they bring to the worshiper the choicest and sublimest words of devotion that have come to us from the saints of past ages; that they unite the people of all times in the use of a common form; that this form imparts dignity and propriety to worship; that as worship is an act in which the whole congregation participates, so the form employed should be common to all; that there is no better reason why the prayers should be extemporaneous than the hymns; that familiarity with prayers, as with hymns, enhances their spiritual value; and that constant repetition fixes in mind the fundamental and saving truths of Christianity. The objections usually urged against liturgies are that they are so inflexible as to shut off all timeliness in prayer; that when a sudden occasion seems to demand

special mention, the occasion will have passed before an authorized form can be prepared; that the gift of free utterance in prayer, springing warm and sympathetic from the minister's heart, is suppressed and eventually extinguished; that a constant repetition of stereotyped forms tends to a merely mechanical utterance.

These reasons, together with the feeling that every form of liturgical worship savors of popery, led the Puritan churches of England and America into a powerful reaction against prescribed forms. In the early New England churches for a long time even a public reading of Scripture was not tolerated, and was brought back in the face of much opposition. Aside from the hymns the simple service was entirely extemporaneous, except that the sermon might be written. From this barrenness the churches have for some time been recovering by the introduction of responsive Scripture readings, united repetition of the Lord's Prayer and some simple creed such as the Apostles', and the chanting of a Gloria. All these changes aim at giving the congregation a larger part in the service. The chief objections to extempore public prayer have been that the officiating minister may have no gift for it, and that in some instances it may become not only defective but undignified and extravagant.

The ideal of public worship is regarded by many thoughtful minds to-day as a judicious blending of fixed ritual with some degree of spontaneity. "A system which should unite the propriety and dignity of venerable forms with the flexibility and adaptation to occasions of free prayer would be superior to any existing methods." Such a system has not yet been devised, but many non-Episcopal churches are using orders of service which approach to some extent the ideal.

ADDITIONAL READING REFERENCES.

(*1*) Articles on "Worship," in Schaff-Herzog *Encyclopedia of Religious Knowledge*, and in Hastings' *Dictionary of The Bible*, Vol. IV, and other references under the same word in the smaller edition. (*2*) Article on "Liturgy" in *Encyclopedia Britannica*. (*3*) For the liturgy of the Protestant Episcopal Church in the United States, see *The Book of Common Prayer*. (*4*) On "The Enrichment of Worship" see Gladden: *The Christian Pastor and the Working Church*, New York, 1901, pp. 150-156.

REVIEW QUESTIONS.

1. What place has preaching held in the Christian church?
2. Why must the preacher adapt his message to his time?

3. Why must preaching remain a permanent institution in the Christian church?

4. How can hearers assist preachers?

QUESTIONS ON THE LESSON.

1. What is meant by public worship?

2. Describe briefly the two forms of public worship in use in Old Testament times.

3. How have these forms been perpetuated in Christian worship?

4. What is the central idea in Roman Catholic public worship?

5. In what direction have many Protestant churches erred in their religious services?

6. Describe the form of worship commonly employed in non-Episcopal Protestant churches in this country.

7. What form of worship is common in churches of the Episcopal type?

8. How did liturgical worship grow up in the Christian church?

9. State some of the advantages and disadvantages of liturgical worship.

10. State some of the advantages and disadvantages of non-liturgical worship.

11. What form would seem to be better than either?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What form of public worship is employed in your own church?
2. Describe, as far as you can, the worship in some church of another denomination in your neighborhood.
3. Describe the worship in a Roman Catholic church.

QUESTIONS FOR CLASS DISCUSSION.

1. What effect upon the people may we reasonably expect from each part of the common worship as it is practised in our churches?
2. How would you regard a proposition to formulate a uniform ritual for all the churches in your denomination?
3. How can our Protestant congregations be given a larger active share in the public worship?

Lesson 9. HOW TO MAKE PUBLIC WORSHIP EFFECTIVE.

Scripture Reading: Worshiping in Spirit and Truth. Jo. 4 : 1–26.

Note 1. Jesus' Definition of True Worship. The woman of Samaria with whom Jesus entered into conversation at Jacob's well is commonly supposed to have brought up the standing debate between Samaritans and Jews as to the legitimate place of worship in order to evade an unpleasant probing into her own life by this unknown Master of the human heart. May it not have been that the woman was really dissatisfied with her past life, and that she secretly longed for deliverance from it? She may have found no help in the worship on Mount Gerizim, " this mountain," and may have wondered if, after all, the true and really helpful worship was not at the temple in Jerusalem. In Jesus she perhaps saw a prophet who might aid her in discovering the place of acceptable worship. In reply, then, to an apparently sincere inquiry Jesus told her that true worship is confined to no fixed form or place, but that in its essential nature it is spiritual, since " God is a

Spirit: and they that worship him must worship in spirit and truth." Neither Jews nor Samaritans had a monopoly of sacred places or ritualistic symbols. On the contrary, wherever sincere worshipers seek communion with God, He is found, and such places are holy ground. Since true fellowship between the human spirit and the divine is direct and immediate, outward forms are not necessary in private worship, though even here they may be helpful. In public worship, on the contrary, it is clearly expedient that some forms should be observed.

Note 2. Various Forms of Public Worship. If the aim of public worship is to stimulate our realization of fellowship with the Father and to obtain inspiration to know and to do His will (Note 1, Lesson 8), it should be the duty of churches to discover and cultivate those forms which are most perfectly suited to realize this ideal.

The many forms of Christian worship may be divided into two great classes, liturgical and non-liturgical. To the former class belong the Greek and Roman Catholic churches, and the Episcopal, Lutheran and Moravian Protestant churches. To the latter class belong those Protestant bodies which do not make use of established formulas for prayer and devotion. A service which includes only such set forms as a doxology or the Lord's Prayer cannot in any strict sense of the word be called liturgical. Nor can the term be applied to a service merely because its different parts follow one another in some customary order. A non-liturgical worship is one that does not employ a liturgy in the well-known and established sense of that term. Such worship is that in common use among the Baptists, Congregationalists, Disciples, Methodists, Presbyterians, and numerous other smaller denominations.

A third form, radically different from any of those just mentioned, is that in vogue among the Friends or Quakers. Their belief in the direct guidance of the Holy Spirit has led them to abandon all forms or orders of service. In their public worship no one speaks, or prays, or sings until conscious of an inward prompting from the Holy Spirit. It happens sometimes that the entire service passes in complete silence. It must not be supposed, however, that during this silence the minds of the worshipers are idle or wandering. On the contrary the hour is filled with communion with God, prayer, meditation

on some Scripture text, or close examination of one's own life and conduct with confession of sin, and prayer for pardon. The whole service thus realizes a very high ideal of purely spiritual worship.

Among liturgical forms of worship in this country the most dramatic and spectacular is that of the Roman Catholic church. The sacrificial ritual of the Mass is the heart and center of every service. It is conducted in Latin by priests attired in robes sometimes gorgeous. It is made impressive by solemn processions, sweet incense, intoned services, chants, and artistic music. Everything is designed to appeal primarily to the senses, and through them to the religious feelings. Doubtless there are many who truly worship God through their attendance at the Mass. That such forms of worship, moreover, have extraordinary power to attract the masses is shown by the successive congregations that crowd the churches from early Sunday morning until noon. But their weakness lies in their emphasis on external forms rather than on the inward spiritual life. The mere symbol soon tends to hide the thing symbolized. It is so much easier to sum up religion in the *doing* of certain religious acts rather than in *being* religious in life and character, that the former never fails to win a ready popular response.

That set forms of worship when associated with purer types of Christian doctrine are not incompatible with the attainment and cultivation of a high degree of spiritual life is seen in the character and work of Protestant liturgical churches. No higher Christian scholarship, no higher ideals of personal and church life, no more consistent enthusiasm are found anywhere than among the Episcopalians. A form of worship that has satisfied the spiritual aspirations and stimulated the Christian activities of men like Frederick Denison Maurice, Frederick W. Robertson, Samuel Wilberforce, Canon Liddon, Phillips Brooks, and a host of others, less conspicuous but not less devoted than they, should be accounted a priceless heritage from the past. No body of Christians has been more consecrated to the work of missions than the Moravians, whose forms of worship are largely liturgical.

There are multitudes, however, who chafe under the restraint of fixed forms. They love freedom and spontaneity in public worship. They feel that in fellowship between the heavenly Father and His children there should be the largest room for

expression of personal feelings, joys, sorrows, hopes, and needs. They admit that while such extempore utterances fall far short of the beautiful and stately periods that have been hallowed by long use in the world's great liturgies, nevertheless their very freshness and individuality give them an acceptance like that which an earthly father would accord to his child's unstudied petitions rather than to the most polished requests read from a book. For this reason they seek forms of worship that will give, what seems to them, a more direct approach to the heavenly Father than can be realized through stereotyped forms. It is needless to say that under this free worship there have been examples of genuine spiritual power as great as have been witnessed anywhere in the Christian church. Such were John Knox, John Wesley, George Whitefield, Jonathan Edwards, Charles Haddon Spurgeon, Henry Ward Beecher, Dwight L. Moody—to mention only a few out of a multitude.

We see, therefore, that the effectiveness of public worship in the promotion of a genuine spiritual life does not wholly depend on the form employed. True worship can be realized under any form. Nevertheless, it cannot be denied that the history of the church, alike in Old Testament and in Christian times, has shown that an excessive emphasis on outward ceremonies is not favorable to the cultivation of a spiritual worship. The unsparing denunciations of the Hebrew prophets and of Jesus Himself showed how the most assiduous attention to ritual could coexist with an entire absence of spiritual life. The same has been witnessed repeatedly since then in the great churches of Christendom. On the other hand, such modern religious movements as the Wesleyan revival and the great evangelistic campaigns conducted by Moody have shown conclusively that no form of public worship is so effective in stirring the masses of the people as one untrammeled by fixed formulas. There can be no question that free worship has largely contributed to the growth and strength of the great Protestant denominations that have welcomed it.

Note 3. How to Benefit by Public Worship. Let us understand, first of all, that the aim of public worship is to minister to religious needs and not to furnish entertainment. Those who go chiefly to admire the artistic performance of the choir or a literary essay from the pulpit usually miss the essential things for which the service stands.

To benefit by public worship we should feel our need of that instruction, inspiration, comfort, or strength which the service is designed to supply. If there is no conscious need there must be at least a willingness to receive benefits. The worshiper must be in a receptive attitude of mind and heart. Children and youth need especially the guidance that comes through a larger knowledge of religious truth and of moral obligations. As we grow older the burdens of life become heavier, its problems more perplexing, sometimes its temptations grow stronger, its doubts more insistent. Sorrows and misfortunes may darken our way. In all such experiences we need the uplifting and encouraging assurance that we are not fighting the battle alone, that God is with us, a very present help in trouble. If prosperity and happiness brighten our days we need to be reminded of the divine source from which they come and the unselfish purposes for which they are to be used. Just to the extent to which we become conscious of these needs, we shall be prepared to benefit by the services of the church.

In preparing for this service we lay aside our everyday garments and put on our Sunday suit which is usually the best we have. This should not be an expression of personal pride or vanity, but of sincere reverence for the occasion and the place. But if it is worth while making this special preparation in respect to one's outward appearance, is it not much more befitting to make adequate inward preparation also. A little devotional reading, a little serious meditation, or a careful study of the Sunday school lesson will surely give one a keener appreciation of the value of the service than an hour spent over the Sunday newspaper or in idle gossip.

A reverent bowing of the head and a silent prayer after one has taken one's seat in the Lord's house always tends to bring one into sympathy with the rest of the service and to awaken interest.

We are to remember that all the exercises, even those in which the worshiper takes no audible part, are designed to quicken religious feelings and to deepen impressions. Therefore we should not only join in the responsive readings and congregational hymns, but also give close attention to everything that is said and done. We should not only listen to the minister's prayer, but also enter into the spirit of his petitions so as to pray with him. The anthem should not be regarded as a mere display of vocal talent but as a call to join the choir

in praising God. Even the inarticulate music of the organ may become a quieting and restful or rousing and stimulating aid to devotion. To follow the minister's Scripture reading with a Bible in hand is helpful in fixing attention to it. The sermon, of course, will be heard not in a critical spirit, but with a settled desire to receive from it all the instruction and inspiration to higher living that it can give.

One who comes to the church service with a sense of spiritual need and with due inward preparation, and who participates in the exercises in the manner here indicated cannot fail to make any form of worship effective in uplifting and strengthening his religious life, and to derive some help from any pulpit message however limited the power of the messenger.

ADDITIONAL READING REFERENCES.

(*1*) Gladden: *The Christian Pastor and the Working Church*, pp. 134–156. (*2*) Abbott: *The Christian Ministry*, Boston and New York, 1905, pp. 176–197.

REVIEW QUESTIONS.

1. What Hebrew forms of worship are perpetuated in Christian worship?
2. What are the three leading forms of Christian worship?
3. State some of the advantages of a liturgy.
4. What advantages accompany free forms of worship?

QUESTIONS ON THE LESSON.

1. How did Jesus define true worship?

2. What churches employ liturgical worship?

3. What denominations prefer a free worship?

4. Describe the form of worship used in a Friends' meeting.

5. How is the worship in a Roman Catholic church conducted?

6. Under what conditions may a liturgical form of worship become effective in promoting a truly spiritual life?

7. State a few of the reasons why some churches prefer a non-liturgical service.

8. In general, what peril has attended the use of rituals?

9. What forms of worship are most effective in evangelistic work?

10. What personal preparation is needed in order to benefit by any form of worship?

11. To receive the greatest benefit from public worship how should we participate in it?

SUBJECTS FOR FURTHER STUDY AND NOTE-BOOK WORK.

1. How is the service of song in your church conducted?
2. Can you suggest some ways in which the worship in your church can be made more effective?
3. Can you suggest some ways by which the worshipers may make it more effective to themselves?
4. Mention some of the hymns in your church hymn book which you consider most helpful; also Psalms; also printed prayers.

QUESTIONS FOR CLASS DISCUSSION.

1. How can the musical part of public worship be brought to its highest efficacy?
2. Can the ordinary man learn to *enjoy* common worship?
3. How can we prevent habit from taking off the edge of devotional feeling?

Lesson 10. THE PRAYER OR CONFERENCE MEETING.

Scripture Reading: Jesus' Presence Promised and Realized. Mt. 18:19, 20; Acts 1:1—2:4.

Note 1. Why a Prayer Meeting at All? The Christian church began in a prayer and conference meeting. After Jesus' ascension His followers met daily in an "upper chamber," and "with one accord continued steadfastly in prayer, with the women." In answer to their prayers came the outpouring of the Holy Spirit which marked the birth of the Christian church. This was the church's first distinct consciousness of the thenceforth uninterrupted spiritual presence of the risen Christ, which was summed up in the words, "Lo, I am with you always, even unto the end of the world." The thousands converted in connection with this epoch-making event were forerunners of the spiritual harvests that have been gathered since then in every age and every place where Christ's followers have assembled for united and steadfast prayer in His name. Revivals, as a rule, are born in prayer meetings. That Jesus expected His followers to pray not only in secret (Mt. 6:6) but socially is clearly implied in the Lord's Prayer which is addressed to "*Our* Father," and in which every personal petition expresses a collective need—"give *us*," "forgive *us*," "bring *us* not." It is the consciousness of common needs that leads to prayer in common; and the consciousness of unity creates a sense of increased power. A stick of wood burns better in a bundle than alone.

Obviously the prayer meeting is primarily for prayer, praise, and consecration. As such it is attractive chiefly to those who know the value and feel the need of prayer. The prayer meeting is the place where the life of the church should freely express itself. When this is vigorous, the prayer meetings are well attended, and there is a consciousness of power. When the spiritual life of the church lags, the prayer meeting is usually the first to show it.

Note 2. Different Types of Devotional Meetings. In churches that maintain devotional meetings at all, there are usually two every week—the church meeting and the young people's meeting. The aims and methods are in both cases essentially the same, and in both cases the meetings assume one or another of the following types or a blending of them:

(*1*) *The Prayer Meeting Properly so Called.* In the early New England churches this was the only form of devotional service known. The minister read and expounded at some length a passage of Scripture, one or more hymns were sung, and two or three prayers were offered usually by persons called on by the leader. Meetings of this kind are still in vogue in some churches. That they have frequently been of real spiritual help cannot be doubted. But as a rule they have tended to become formal and monotonous. A great improvement on them, and realizing more fully the idea of a meeting for prayer, are those devotional services where the prayers are the free utterances of conscious need and where a considerable number take a part. Such seasons of united prayer are more frequently witnessed in "neighborhood," or "cottage meetings" than in the church service. When pervaded by a sense of real communion with God they are unquestionably helpful in maintaining the life of the church at a high level.

(*2*) *The Conference Meeting.* The real prayer meeting, as just described, has been supplanted in many American churches by one in which prayer is not so prominent. It is still called the prayer meeting or, in recognition of the change which has come over it, the prayer and conference meeting. The gathering in the upper chamber in Jerusalem became a true conference as well as a prayer meeting where Peter proposed that another Apostle should be elected in place of Judas. That was a matter of vital moment to all who were present and that needed prayer for divine guidance. Unquestionably there are many things relating to plans, methods, and problems of church work and life that are themselves matters of spiritual life and therefore worthy of attention in a church meeting. A discussion of such matters after they have been considered by a competent committee will help to create an intelligent interest in them and facilitate their being put into operation. Furthermore, the spiritual life itself needs to be studied and not merely exercised on the same level week after week. Discussion of this kind, instead of the aimless talk that too often wastes time, is an indication of a healthy spiritual life.

(*3*) *The Experience Meeting.* The following description of an excellent meeting of this kind appeared some years ago in *The Independent.* "The writer was present this week at a prayer meeting in a country church, and the pastor announced that the meeting would be 'an experience meeting,' and a

number of persons 'related their experiences.' Some told how they were awakened and brought to know and accept Christ, while others told of remarkable epochs in their Christian lives. Some told of backsliding and being restored; and others again of how they were led up into highe places and closer walk with God; and some of how they were brought into consecration, and so forth. The meeting was interesting and suggestive. We thought that such meetings might be profitable if oftener held. Our fathers used to dwell too much on their 'frames and feelings.' We think the tendency to-day is too much away from the culture of the inner life; that there is not enough personal and direct dealing with the Holy Ghost."

Experience meetings are still regularly held in some churches. Among Baptists it is known as the "covenant meeting." It usually takes the place of the prayer meeting which immediately precedes the observance of the Lord's Supper. Those present, sometimes called upon in order, tell of their experiences and progress in the Christian life, their trials and temptations, defeats and victories, and express a desire "to renew their covenant with God and the church." Among the Methodists the class meeting originally served much the same end, but its function has been largely transferred to the prayer meeting. There are reasons, however, why experience meetings have fallen into disuse, and why there is a tendency to dispense with them even where they have long been a part of the established order. It is so much easier to speak of religious matters in general than to give a truthful account of one's own inward condition; the most sacred experiences are precisely those which the most devout are least inclined to relate, even if they were able to put them into suitable words. There is a feeling that introspection tends to develop unhealthy frames of mind. Persons without any deep religious life, who are immersed in business or domestic cares, or in pleasure, are strongly tempted to make claims that to those that know them best seem inconsistent with their daily lives. They are not intentionally insincere. They merely repeat well-worn phrases that seem to be expected, and they shrink from throwing a coolness over the meeting by a truthful story of backslidings. While the experience meeting, therefore, may be made very helpful in the nurture of the inner life, it is manifestly beset by perils that can be avoided only by the utmost care and watchfulness.

Note 3. How to Have a Good Prayer Meeting. The difficulty of keeping the prayer meeting from degenerating into a perfunctory monotony has occasioned more anxiety to earnest pastors than the Sunday service which is practically in their own hands. In despair of realizing satisfactory results from the prayer meeting some have abandoned it in favor of a weekly lecture. But no lectures can in the long run supply the spiritual needs of the church as does the prayer and conference meeting. The thing needed by a dead prayer meeting is not a funeral, but a resurrection. In it, even though unseen and unfelt, stands the ever-living and omnipotent Christ with the pledge, "Where two or three are gathered together in my name, there am I in the midst of them." The quickening power comes not from more talk one to another, but from more heart-to-heart talk with Him. The readiness of many churches to fall into a pleasant interchange of religious talk instead of aspiring to a real communion with Christ is a sign of spiritual decadence. A good prayer meeting, accordingly, will not suppress free conferences, or discourage modest and sincere testimonies, but it will subordinate these to the supreme purpose of the meeting—the cultivation through prayer of a sense of personal nearness to God and of dependence on Him. Prayer, however, can express itself in various ways. Most hymnals contain a fairly large collection of songs that carry on the spirit of adoration, thanksgiving, and supplication as truly as direct prayer. No book in the world is so rich in devotional material as the Bible. A few verses read by the leader, or in unison, not only add variety, but bring into the meeting oftentimes a real sense of the divine presence.

The quality of a prayer meeting depends largely on the skill and tact of the leader. It needs as much careful preparation as the Sunday service. What can be expected when the leader comes with scanty preparation and the people with none at all? When no subject has been announced, no Scripture lesson carefully studied, no prayers premeditated, no hymns selected, no serious thought given to anything by anybody, no one has a right to look for a good meeting. It is sheer folly to expect something out of nothing. As there are exceptions to all rules, so in an unpremeditated meeting there may be enough thoughtful people to save it from utter waste, but that is not to be relied on. The leader, whether he is the pastor or a layman (and a layman now and then makes a happy change), will

outline very briefly a subject that has been announced long enough beforehand so that every one will have had time to think of something to pray for or to speak of in unison with the subject. This outline will often be quite helpful if presented in the form of questions that suggest thought. Whatever the theme, the leader will try to bring it into close and sympathetic touch with the daily lives of the people. A good prayer meeting will carry their weaknesses, perplexities, trials, sorrows, and joys into a divine atmosphere of hope and trust. It will train those who have "a gift for continuance" to be brief and concise; it will open the mouths of the dumb; it will cultivate a spirit of true Christian humility, and suppress any tendencies toward ostentatious display; it will stimulate specific prayer for an undevout husband, wife, or neighbor, for an unconverted member of a Sunday school class, a sick friend, or a family in distress, and it will weed out the vague, indefinite prayers that sound well, but accomplish nothing, since they aim at nothing in particular; and, finally, it will create not only a sense of closeness to God, but a feeling of real Christian brotherhood. Its influence reaches out into all the activities of the church, its quickening power touches the entire membership and its light goes out into all the surrounding community. It helps to lift, strengthen, encourage, and consecrate every life that comes under its magic spell.

ADDITIONAL READING REFERENCES.

(*1*) Cowan: *New Life in the Old Prayer Meeting*, New York and Chicago, 1906. (*2*) Haller: *The Redemption of the Prayer Meeting*, Cincinnati, 1911.

REVIEW QUESTIONS.

1. What kind of worship did Jesus approve?
2. What form of public worship seems to realize most perfectly Jesus' idea of true worship?
3. Mention some characteristics of effective public worship.
4. How can the service of song be saved from becoming a mere musical performance and be made a help to worship?

QUESTIONS ON THE LESSON.

1. State some reasons why the prayer meeting should be regarded as necessary to the life of the church.

2. How does the prayer meeting differ from the Sunday school and the preaching service?

3. How is a real prayer meeting ordinarily conducted?

4. How does a conference meeting as a rule compare in spiritual value with a meeting for prayer?

5. Mention some good features of a genuine experience meeting.

6. What are some perils to which experience meetings are exposed?

7. Why is a weekly lecture not a satisfactory substitute for a prayer meeting?

8. Describe some features of a good prayer meeting.

9. In what respects does the leading of a prayer meeting demand careful preparation?

10. What will a good prayer meeting do for the people?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How many prayer meetings are held weekly in your church?
2. What proportion of those who attend the young people's meeting attend also the church meeting?

3. To which of the three types mentioned in Note 2 do the meetings in your church chiefly incline?
4. What qualifications should a good leader of prayer meetings possess?

QUESTIONS FOR CLASS DISCUSSION.

1. If the prayer meetings in your church are not entirely satisfactory, what means would you suggest for their permanent improvement?
2. What benefits do you know to have come from the prayer meetings of your church?

Lesson 11. GETTING PEOPLE TO CHURCH: A Survey of General Conditions and Problems.

Scripture Reading: Longing for the Temple Worship. Ps. 87.

Note 1. The Drift from the Church. The Pilgrims and Puritans who founded the New England colonies were influenced by religious motives. Naturally the ministers, who were the interpreters of God's word and will, were the most influential men in the community. Even after the original close alliance between church and state had broken down, religion continued to dominate intellectual interests and social customs. The young people grew up in stern moral surroundings. Everybody went to church on Sunday, partly because they had been trained to do so, partly because it was the center of the social life in the parish which was identical with the town, and partly because there was no other place to which the people could go. We must recognize the fact, however, that such a church-going type of community was exceptional even under the simple community conditions that had prevailed in Christendom up to that time. We must also recognize the fact that the revolutionary changes that have taken place in social conditions since then (see Lesson 7, Note 2) have shifted many functions from the church to other agencies, and have produced indifference in large sections of the population and real hatred in others. This does not mean that the people in general have become irreligious. Thousands of men who never go inside the churches belong to fraternal organizations that incorporate fundamental Christian ideas. It means that religion no longer manifests itself wholly through organized Christianity. The result is that the churches have not the congregations or the influence to which their message entitles

them. With a considerable portion of the middle class non-churchgoing has become an established habit. Those of the rich or professional classes who attend worship are mostly elderly persons trained in a former generation. Among laborers and the poor the number of churchgoers, especially in the great industrial centers, is alarmingly small. The great majority of them pass by the open church door with no more thought of entering than of breaking into a private house. That they are as responsive to moral and religious appeals as any class is seen in the fact that in other places many of the wage-earners attend the Protestant churches. The Catholic church in this country is commonly credited with having a tenacious hold on its congregations, but the fact cannot be disguised that it is losing men in portentous numbers. Before we can begin getting the people back into the churches, we must know what has taken them away. The reasons assigned are at first sight bewildering in number and variety. But dismissing those which are obviously flippant and insincere, we can divide the remainder into two classes, those due to conditions, real or imaginary, within the church, and those due to causes outside.

Note 2. Causes within the Church. The most frequently urged are the following:

(*1*) Attachment to worn-out methods that, because they were good for our grandfathers, are supposed to be good enough for us, even though they are proving themselves to be comparative failures. Here and there a church tries to seek out methods adapted to the changing social order, but too many churches cling to antiquated ways.

(*2*) A distrust of new interpretations and larger truths. Multitudes of church people still insist on taking the early narratives in Genesis as literal history and claiming that Christianity stands or falls with the story of Jonah and the fish.

(*3*) An assumption that Christian doctrines are infallible, and that modern objections to them must never be considered in the pulpit, as it would tend to weaken faith in the doctrines themselves.

(*4*) An excessive emphasis on insuring felicity in the next world rather than right living in this world.

(*5*) Lack of strong convictions among professed Christians. The average church member it is said has just enough faith

to keep him from complete doubt, but not enough to inspire resolute Christian service.

(*6*) Hence a general feeling that the average church member is no better than the average respectable member of society outside of the church.

(*7*) Rented pews, claimed even by many church people to be "one of the best means ever discovered of keeping the outcast and outsider away from the church." The most desirable attendants have too often been those who could pay for the highest priced pews.

(*8*) A misunderstanding on the part of the church of the great social movements of our time. This is attributed to the fact that the church has almost always ranged itself alongside of those whose interests have demanded that things shall remain as they are, rather than by the side of those who have demanded the righting of social wrongs. Naturally the church has lost its hold on those who are doing the world's hardest work, bearing its heaviest burdens, and getting the smallest reward for their toil. The church's lack of interest in the passionate efforts of these toilers to establish social justice has led millions of them to stand aloof from the church with indifference, or suspicion, or hatred. But see Lessons 40 to 52.

Note 3. Causes outside the Church. Aside from the spiritual inertia which in every age keeps men from accepting the supreme good which the church offers, there are certain conditions widely prevalent in our time that help to explain the present drift from the church.

(*1*) A misunderstanding of the nature and aims of Christianity. Many who think they are opposing Christianity are merely opposing some bogy of their own invention. There are those, for example, who denounce Christianity and ecclesiastical tyranny as if they were the same thing.

(*2*) A misunderstanding of the nature and aims of the church. A good many people think the churches are only social clubs for those who are religiously inclined; others, that they are ecclesiastical organizations that spend their energies in perpetuating their own existence rather than in promoting human welfare.

(*3*) A suspicion that the churches do not truly represent the teachings of Jesus Christ.

(*4*) A wide-spread disbelief in the Christian faith. Oppo-

nents of the faith have freely used the platform and the printing-press to spread anti-Christian teachings. The sense of sin has largely disappeared. The question of a life hereafter arouses in many no deep interest.

(*5*) Aside from Sunday newspapers, excursions, and amusements, Sunday is about the only day in the week for looking over the wealth of attractive literature inviting attention in inexpensive books and splendidly illustrated magazines.

(*6*) In the cities the tenement houses have created a floating population that have neither permanent family homes nor church homes. In the country with many people one of the chief inducements to get out to church used to be the social chat that followed the service. The telephone now enables those socially inclined to dispense with the church.

(*7*) The trend of scientific thought in every department of knowledge is opposed to dogmatic authority. Hence many scientists stand outside of the churches that still insist on submission to authority, and oppose free investigation into the foundations of traditional beliefs.

(*8*) The pressure of modern life. There are thousands who use up all their strength in the struggle for food, clothing, and shelter. Sunday is their only day for rest and recreation, and they prefer using it for that purpose rather than in church-going.

(*9*) The pressure of business competition, it is urged by many, is so sharp and unscrupulous as to force them away from the moral standards set by the churches, with the natural result that they soon drift away from the churches also.

(*10*) An influx of vast multitudes of foreigners whose ideas of Sabbath-keeping are wholly different from those received from our Puritan ancestors.

(*11*) The new gospels of social redemption preached in a variety of forms by socialists, communists, and anarchists. While this gospel as proclaimed by its most conscientious adherents, rests on some of the fundamental principles of Christianity to such an extent that many socialists are in the churches, and that there is a Christian socialist movement, nevertheless it is for the most part hostile to the churches.

Note 4. How to Turn the Drift toward the Church. A detailed answer to this question would involve a discussion of all the conditions noted above. Only a few general sugges-

tions can be offered. So far as the churches are responsible for the alienation between themselves and the non-church-goers it is their first duty to remove the conditions that produced it. The church must adjust its preaching and its methods to the tremendous changes that have taken place in human thought and in the social order during the past half century. Commonsense shows that when certain methods have proved inadequate they should be abandoned. A rut in religious work is no more sacred than in a roadway. An encouraging fact is that in a fast increasing number ministers of all denominations are girding themselves and their churches to meet the impending crisis by a social service that will remove misunderstandings, allay suspicions, and show that the churches with all their faults are still followers of the Carpenter of Nazareth, whom the common people heard gladly. The people must be made to see that the Christian church, even on the lower plane of social progress, has done more for the alleviation of human sufferings, for the supplanting of social wrongs by human rights, and for spreading broadcast through the earth the spirit of democracy as against despotism and tyranny than all other agencies combined. It will be no easy task to turn the tide. The churches, however, will have this initial advantage, that the great majority of the people, in spite of their indifference to ecclesiastical Christianity, honor and reverence Jesus Christ as their Friend and Leader. Getting the people back to the churches means in a large measure the reversal of the conditions that have taken them away. Over many of these conditions, intellectual, industrial, economic conditions peculiar to our age, the church has no direct control. But so far as popular prejudices rest on conditions within the church's control she must remove the stumbling-blocks. The first step toward bringing back those who have drifted away because of misunderstandings is to make them see that the church is the most powerful instrument whose aid they can enlist in the attainment of the highest social ends. They must be convinced, not by preaching merely, but by practical demonstrations, that the religion of Christ can do more for them than any non-Christian program of life whatever. Friendly cooperation on the lower plane of the material life must be made the entering wedge toward sympathetic cooperation on the higher plane of the spiritual life. An atheistical community is on the swift road to destruction.

ADDITIONAL READING REFERENCES.

(*1*) Gray: *Non-Church-Going; Its Reasons and its Remedies*, New York, 1911. (*2*) Crooker: *The Church of To-day*, Boston, 1906. (*3*) Stelzle: *Christianity's Storm Centre*, New York and Chicago, 1907. (*4*) Mathews: *The Church and the Changing Order*, New York, 1907. (*5*) Gladden: *The Young Men and the Churches*, Boston, 1885.

REVIEW QUESTIONS.

1. Why should the churches sustain prayer meetings?
2. Mention the most common types of devotional meetings.
3. What constitutes a good prayer meeting?
4. What benefits accrue from good prayer meetings?

QUESTIONS ON THE LESSON.

1. What is the attitude towards the churches of the majority of the people outside?

2. What is the obvious effect on most of the churches?

3. What is the resulting peril to the church?

4. How has the conservatism of the churches affected the people?

5. Mention some other causes that have increased popular indifference toward the churches.

6. What has been the attitude of the churches as a whole toward the social movements of our times?

7. Mention some points wherein the churches have been misunderstood and that have turned the people away from them.

8. How has the scientific progress of our time affected many people in relation to the churches?

9. How have industrial, economic, and social conditions affected church-going?

10. State in general how all these conditions bear on the problem of winning the people back to the churches.

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What proportion of the people in your neighborhood, aside from Catholics, do you think attend church more or less regularly?
2. What other reasons for their not going to church, aside from those mentioned in the lesson, have you discovered?
3. To what extent, so far as you can see, is your church trying to prove that Christianity means not only individual salvation in the next world, but social salvation in this?

QUESTIONS FOR CLASS DISCUSSION.

1. How shall we answer those who tell us that the usefulness of the church is at an end?
2. Why are there generally more women than men at church?

Lesson 12. GETTING PEOPLE TO CHURCH: Local Conditions and Problems.

Scripture Reading: Personal Work in Winning Men. Jo. 1:43-51.

Note 1. Need of Wisdom and Grit. Toward the solution of the problem presented in the preceding lesson each local church must make what contribution it can along the lines there suggested. The drift from the church that has been caused by adverse conditions inherent in modern civilization covers the entire Christian world, and it cannot be counteracted at once or by local remedies alone. And yet the problem is local as well as general. Each church must study its own field. It must discover remedies and set itself to apply them

with grace and wisdom. An up-to-date business man who sees that he is losing trade is not content to sit still and let the drift go on. Even though it may cause a hard wrench to get out of his well-worn rut, he knows it is his only salvation. He gets out and "hustles." He studies the methods that have increased trade elsewhere, and, so far as they seem applicable to his own conditions, he is swift to try them Success may not come at once, but he keeps on trying until by patience and pluck and toil he "wins out." What the ordinary church needs is a little more of the wisdom and grit of the ordinary business man. Shall it evermore be said that "the sons of this world are for their own generation wiser than the sons of light"? There are legitimate means for increasing attendance that every church can adopt and adapt. They may not be equally successful in every place. But a vigorous trial of new methods, even if it does nothing more, will keep the church alive and stirring, and that is better than dying of inertia. A church that is really awake to its opportunities, however, is not likely to lack at least a fair congregation.

Note 2. Cautions to be Observed. When a church is suddenly stirred to the need of activity in reaching non-church-goers, unless wise counsels prevail, serious mistakes are likely to be made. Methods that are easy, that promise quick results, and that involve little personal consecration are often chosen in preference to those that operate slowly and cost conscientious effort. A common temptation is to bait the hook with spectacular methods, flaring advertisements, sensational themes, comments on the latest startling crime or social scandal, stereopticon views, or other similar devices that attract only so far as they appeal to a morbid hankering after entertainment. As places for mere diversion the churches can never compete with moving picture shows or theaters. When people get an idea that the churches are in a rather attenuated form of the show-business, they will go where they get the real thing. The churches would do better to leave sensational methods to the Salvation Army that knows how to use them to excellent advantage. The people the churches are after are not to be caught by methods that they suspect are only dodges to lure them inside of the sanctuary.

Another frequent temptation is to resort to excessive organization. The discovery is made that only a small fraction of

the power latent in the church is really employed. Forthwith there is a sudden enthusiasm for getting all the people to work. Committees of all sorts are appointed; territories are mapped out for district visitation; the sick and the poor are to be looked up and given relief; absentees are to be required to give an account of themselves; strangers are to be drawn in and welcomed; and scores of other things are thought of that should be done. Everybody is given something to do. Nobody will deny that a church in which every one is engaged at some appropriate task has reached the ideal of efficiency. People are called into the kingdom of God for service, and not for spiritual ease and idleness. Churches should try to realize the fact that the Master gives "to every one his work." Efficiency, however, is a plant of slow growth. Organizations that, like Jonah's gourd, spring up in a night are likely to share a similar fate. When the organization is perfected, the people sit down to admire it and see it work. They think they have discovered the secret of perpetual motion, a machine that creates its own power. But the whole thing slumps. Each individual shirks his responsibility behind the organization which is expected to do the work. Better far one small group of live workers than a score of committees that appear only for decorative purposes on the back of the Sunday calendar. A thorough and efficient organization is one that, like a living plant or animal, develops its organic parts one by one, and only as fast as they are needed.

Note 3. Beginning with the Church. It was shown in the preceding lesson that the present drift from the churches is due in some instances to causes over which the churches exercise control. So far as this is the case, it is manifestly the duty of the churches, in trying to reverse the drift, to work from the center outwards, "beginning at Jerusalem."

In work of this kind the pastor must be the inspiring leader. In most cases it is better that he should be an average, faithful servant of his Lord than a shining genius. In the long run a conscientious plodder will bring about more lasting results. Those whom he attracts are attached, not to him, but to Christ and the church, and they stay when he goes. But where a pastor leads, the people must follow. No general wins a victory without the loyal support of his army.

Consult with the pastor about making the public worship

as attractive and efficient as possible without resorting to clap-trap. Make the spiritual feast not only inviting but rich and nourishing, so that hungry souls shall not go away sad and disappointed as from a table full of splendid but empty dishes.

Revitalize the prayer meeting. It is here that the church gets inspiration and strength for service. Bring the insiders into the prayer meeting before making concerted efforts to bring outsiders into the church. From a live, stimulating prayer meeting the people will go to these outsiders with more courage and confidence, because they feel in their own hearts that they are carrying a message that the world needs.

Train the children in the Sunday school to attend the church service. While it is true that the church receives by far the larger part of its communicants from the Sunday school, it is also lamentably true that by far the larger number of the children who pass through the Sunday school are never afterwards found in the churches. It has been too generally imagined that when children disappear from the Sunday school they reappear in the church. The fact is that when the habit of church attendance has not been established in connection with the school, it is seldom established afterwards.

Give the people something to do. If possible make every member of the church or congregation responsible for some specific duty. Few things are so helpful in establishing habits of regular attendance as the consciousness that one is needed somewhere in the church organization. This is especially important in the case of young men upon whom responsibility for some form of Christian service should be placed very early in their career in the church.

The organized adult class may be made a strong factor in increasing church attendance. Every member of the class touches elbows with some man whom the minister never meets, and who would in many cases scarcely relish a call from him. With the layman he is willing to talk on all subjects, even religion. This is the man whom he can invite to the class again and again. Of course it is never wise to persecute a man with attentions, but if a class makes up its mind that it wants such a man it can usually get him by tact and perseverance, first into the class and then into the church.

Note 4. Pastoral Work in Winning Church Attendants. The minister of an average church must be a pastor as well

as a preacher. "The Christian minister," said Chalmers, "is a man of no rank because he is a man of all ranks; and although he should have an education which might qualify him for holding converse with princes and peers, it is his peculiar glory to be a frequent visitant of the poor man's humble cottage, and to pray by the poor man's dying bed." It is an old saying that "a house-going minister makes a church-going people." The friendly and sympathetic relations established in the home win attentive and interested listeners in the pew.

The pastor can do much by instituting a campaign for families. In the ancient world the family was the smallest social unit. The individual counted for little except as a member of a family or clan. The head of the family was held responsible for the conduct of all its members. Hence the extraordinary authority which was conceded to him. On the other hand all the members of the family shared in the punishment of his guilt (cf. Josh. ch. 7). Our age has gone to the opposite extreme of excessive individualism. The family as a social unit is overshadowed by the importance attached to the individual. The minister should therefore magnify the family in his preaching. In his visitations his appeal to the father should be based not only on personal obligations but on responsibility to society as the head of a social group. Every community needs Christian homes as well as Christian churches. At public worship the family idea should be still further emphasized by having the family sit together instead of being scattered through the congregation as is sometimes the case.

Note 5. Systematic Church Visitation. This is usually assigned to committees who are charged with the duty of looking after the residents in a certain district. It is doubtful, however, if this is the best way. The visitors, going singly or by two and two as did Jesus' disciples, may be received with formal courtesy, but most people rather resent official visits of this kind. When they suspect that an invitation to attend church is not a spontaneous expression of personal interest, but the fulfilment of an appointed task, even if cheerfully undertaken, they will care as little for it as for an official greeting from a "welcome committee."

A better way is for the pastor, first of all, to analyze the community in which the church is situated, and then his membership. From the latter he should select small groups,

each composed of persons of nearly the same social standing, mental equipment, or industrial position. Each group should be charged with the duty of winning by friendly attentions and sympathy certain non-churchgoers of its own class whom the pastor points out. This scheme of parish visitation is based on real community of interests rather than accidental contiguity of residence. It prevents the irritations that are almost sure to arise when social congruities are not observed. Within the church social distinctions are properly laid aside, but outside people must be taken as the church finds them. The rich are often proud, and in many instances would resent as an impertinence a church visit from a wage-earner. The poor are sensitive, and only the rarest tact on the part of a rich church visitor can prevent a feeling that they are being patronized. All work of this kind, whether done by a committee or a group, should be performed as quietly and unobtrusively as possible. A good hunter does not scare away his game by blowing a trumpet.

The value of the neighborhood prayer meeting cannot be overestimated as an agency for increasing church attendance. This subject will be more fully considered in the next lesson.

ADDITIONAL READING REFERENCES.

(*1*) Dr. Gladden in *The Christian Pastor and the Working Church* (pp. 172-203) has an admirable chapter on "The Pastor as Friend," in which he discusses every phase of pastoral church visitation.

REVIEW QUESTIONS

1. What is the present attitude of the majority of non-churchgoers toward organized Christianity?
2. Mention some causes for this attitude that appear within the churches themselves.
3. Mention some of the causes outside of the churches that have tended to decrease attendance.
4. How can the popular attitude toward the churches be changed?

QUESTIONS ON THE LESSON.

1. How, as a rule, must local churches meet their own problems of non-attendance on public worship?

2. What questionable methods are frequently adopted in order to get people to church?

3. What is the usual result of a spasmodic attempt to get all the church members at work gathering in strangers?

4. How fast should organization for this purpose proceed?

5. What kind of minister makes the best leader in the work of reaching non-churchgoers?

6. Mention some of its own agencies that the church can utilize in increasing attendance on the Sunday services.

7. How can the minister help in bringing in strangers?

8. How can the family idea be made fruitful in results?

9. What disadvantages pertain to committee work in recruiting for the church services?

10. Describe briefly the group method.

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Attendance at our church on an ordinary Sunday as compared with the membership.

Date of count

Count made by

MORNING SERVICE.

Males Present.	Number of Male Members on Church Record.
Females Present.	Number of Female Members on Church Record.
Total Present.	Total Members on Church Record.
Of those Present	are Young Men Estimated to be (16–30 Years of Age.)
Of those Present	are Young Women Estimated to be (16–30 Years of Age.)

EVENING SERVICE.

Total Number Present.

Young Men Present.

Young Women Present.

2. How many of the churches in your town are growing.....?

How many are standing still.....? How many are losing.....?

3. Is the population of your town increasing? standing still? diminishing?

QUESTIONS FOR DISCUSSION.

1. Does your Sunday school train its pupils to regular church attendance? If not, how can it do so?

2. Can you suggest any wholesome method by which non-churchgoers in your neighborhood can be persuaded to change their ways?

Lesson 13. THE EVERYDAY GROWTH IN CHURCH MEMBERSHIP.

Scripture Reading: Daily Additions to the Church. Acts 2:44-47.

Note 1. Ministering to the Unchurched. Both ministers and churches are tempted at times to restrict their work to the people directly connected with their own congregations. The minister speaks of the church as "my parish," and the church claims him as "our minister." The implication is that his time and strength belong to them, as those of an em-

ployee to his employer. Calls outside of "my parish," answered by "our minister," are looked on as so much gratuitous service bestowed as one gives alms to a supplicant. This certainly was not Jesus' thought of His own mission. To the Syrophœnician woman imploring His aid He said: "I was not sent but unto the *lost sheep* of the house of Israel" (Mt. 15:24). He was Israel's Messiah, but so deeply was He "moved with compassion" over the multitudes "distressed and scattered, as sheep not having a shepherd" that He could speak of His mission as being virtually to them alone (Mt 9:36). This mission of the "lost sheep" He committed to His followers: "As thou didst send me into the world, even so sent I them into the world" (Jo. 17:17). Churches that seek chiefly their own spiritual comfort are neglectful of one of the main reasons for their existence. The church is the supreme, if not the sole, agency through which the outside world is to experience the saving and lifting power of the gospel of Jesus Christ. In reaching out after the heathen on the other side of the earth it should not overlook the heathen at its own doors. The minister's field is the community in which he lives, and his church is the plow by which he cultivates that field. The minister is supported by the church, not as its servant, but as the servant of Christ to do His work. As the finger belongs not to the hand only but to the whole body, so the minister belongs not only to the church that pays his salary but to the whole community of which that church forms a part. Minister and church working together are responsible for the evangelization of the surrounding neighborhood.

Note 2. Evangelistic Preaching. The pulpit ministry should be broad enough to touch all classes. Some ministers make the mistake of preaching almost exclusively to the people already in the church. Others as persistently hammer at the sinners who are probably sitting at home reading the Sunday papers. While it is true that the greater part of any ordinary congregation consists of church members, there will nearly always be present some who have not made a personal decision for Christ. If a real sermon is "a discourse designed and adapted to lead men to obey Christ," then every sermon should contain some exposition of religious truth or direct appeal fitted to quicken the sense of duty in this respect. It

should minister to those who have accepted the word of salvation and to those who have not. There are of course times when the law must be emphasized more than the gospel, or *vice versa;* but there is probably no time when either should be wholly ignored.

Should ministers "draw the net" after every service? There are preachers of such evangelistic type that a call for decisive action seems appropriate after almost every sermon. But such men are exceptional, and they rarely stay long in one place. There are churches also where the tide of spiritual life runs so high and so steadily that it may be said of them as of the Apostolic church, that "the Lord added to them day by day those that were being saved" (Acts 2 : 47). But these also are exceptions. The ordinary minister serving the ordinary church would only injure his cause by constant public appeals that awaken no response. On the other hand it may be an equally great error never to make such an appeal lest it be in vain. Some boy or girl, too timid to tell the minister or the church of a hidden desire to confess a Christian life, may have been waiting for months for an opportunity to do so by lifting the hand or rising for a moment. Wise "fishers of men" will have an almost instinctive sense of spiritual conditions that encourage appeals for public response. A standing invitation from the minister to all who want to converse with him on matters of personal religion at some fixed hour will often bring those who would not take a first step in public. Under all circumstances the way should be wide open through the Sunday school.

Note 3. Carrying the Church into the Community. Many feel that if the people outside will not come to the church the church must go to them. This can be done in various ways.

Street preaching is sometimes urged. Groups of people are thus reached, it is said, who otherwise would never hear the gospel. Others, however, question the expediency of such a measure. To them it seems a tacit admission that between the church and those whom it tries to reach in this way there are practically impassable barriers. They are poor and they live in neighborhoods that have been otherwise abandoned by the churches. "What these poor people need above everything else is friendship—the kind of friendship which the church, in the ideal of its Founder, undertakes to provide. It is not

truth, it is not even gospel truth, ever so pathetically uttered, it is love that is the fulfilling of the law. What these people want is love, and such social relations with their Christian neighbors as shall allow the expression of this love. . . . The church which stands near to a neighborhood where numbers of such people live has a great opportunity. Its work cannot be done by sending bands of its young people about to stand on the corners of the streets and speak and sing to those who are passing, but rather by sending its best and its bravest out two by two into the streets and the highways, the attics and the cellars, to constrain them to come into its own sanctuary, and by providing such a welcome for them that when they do come in they shall feel themselves to be among friends." —*Gladden.*

The gospel can also be carried into the community by mission churches, mission schools, rescue missions, and similar devices. Work of this kind should not be left to the minister, but should as far as possible be undertaken and carried on by the church members. Such measures, however, seldom bring an increase of members to the churches that maintain the missions, though they unquestionably do much good in other directions. Where the idea of a "mission" is emphasized it tends to raise still higher the barrier between the rich and the poor. Better begin a work of that kind with an emphasis on the purpose of its eventually growing into a church where all classes may feel at home.

A very effective way of carrying the church to the non-churchgoers is by the neighborhood prayer meeting. A few Christian families living near one another unite in a circle for Scripture reading, song, and prayer. Other neighbors are invited in. They catch the friendly Christian spirit of the meeting and by tact and sympathetic appeal are often led to take a stand for Christ. Many a revival has begun in these informal prayer circles, where heart touches heart, and where the Saviour's presence is clearly felt.

Note 4. Personal Work in Winning Souls. There is no more effective way of increasing the membership of a church than by individual work. Hand-picked fruit is the best. In all the years since Paul went out to plant churches in the Græco-Roman world, no essential improvement has been devised on the method employed by Him. To the elders of

the church at Ephesus whom he summoned to Miletus for a final interview he recalled the outstanding features of his ministry among them. It was by "teaching you publicly, and from house to house," and the substance of his testimony was "both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20 : 20, 21). This ministry was backed up by a pure, humble, self-denying life that irresistibly attracted seekers after truth. The same is true to-day. A godly life is the best recommendation of the gospel. Moral perfection is not necessary. Faults of one kind or another every one has. But when a business man says, "I like to hear Mr. A talk in the prayer meeting, because I've had dealings with him for twenty years"; when a wage-earner says, "I know that my employer is a Christian, because I've worked for him"; when boys or girls in a Sunday school say, "There's no sham about our teacher,"—if such Christians would add to their other virtues a zeal for winning souls they could do more than eloquent sermons, long prayers, or fervid exhortations. The churches here and there that are really remarkable only because they are what all churches should be, owe their spiritual power to the large number of faithful souls who are working by word and example in winning others to the Christian life. When Lyman Beecher was pastor of Park Street church in Boston he gave this as the secret of his ministerial success: "I preach on Sunday, but I have four hundred and fifty members who take up my message on Monday and preach it wherever they go."

Note 5. Increase from the Sunday school. In winning members for any church the most fruitful field is its own Sunday school. The latter should be regarded as a natural passageway into the former. Teachers should never lose sight of the fact that the aim of the school is not merely to teach a little Biblical History, but to develop Christian character and lead the pupils into fellowship with the church. The pupils should be taught to think of themselves as followers of Christ and to think of service in the church as a privilege to be eagerly anticipated. Many teachers shrink from probing into the religious life of their pupils. This attitude of caution is exceedingly wholesome. It is a great mistake to attempt to break down the instinctive reticence of young people in religious matters. On the other hand most young people long for an older friend

in whom they may confide their deepest problems and aspirations.

"I *wish* you would talk to me!" said a young girl of whom Miss Slattery tells.

"About what," I asked.

"Well," she said, hesitatingly, "about being a Christian—I just long to have some one talk to me about prayer, and—" she said the word with great effort—"about Christ. Once I called on my Sunday school teacher to ask her if she would, but she was not at home."

Surely it is of paramount importance that the Sunday school teacher should always be "at home," in every sense of the word, when such an eager, trembling hand as that of this young girl comes knocking at her door. Each teacher should seek to build up such an intimate friendship between himself and each of his pupils, that confidential talks regarding the most sacred and serious questions of life shall be easy and natural; and when he has built up such a friendship, should not hesitate to take the initiative in leading up to such conversations when appropriate opportunities present themselves.

Some Sunday schools set apart one day in the year as "Decision Day." It may be badly handled and lead only to disappointment; but when managed tactfully, and with due preparation, it has in many cases proved invaluable in helping the young people to assume the full duties and responsibilities of Christian discipleship and church membership. In some churches, certain weeks in the spring of each year, perhaps in the Lenten season, are regarded as a "Decision Season." The following suggestions may be made regarding the proper method of conducting this type of special religious appeal.

(*1*) The lower grades in the Sunday school, that is, the Primary and Beginners' Departments, should not participate in the service. These pupils would not understand its meaning. (*2*) As regards the older pupils, prepare their minds for the service several weeks in advance. Lead them to look forward to it eagerly as a kind of Rally Day in the Christian life; a day of good cheer and sunshine and enthusiasm. (*3*) Invariably assume that the attitude of rebellion against God is something abnormal. Take for granted that all the pupils, unless indeed there be some unfortunate exceptions, are already conscious disciples of Jesus. (*4*) It follows from the above that any method or device which could possibly cause embarrass-

ment to any one should be utterly tabooed. It is little short of criminal to say, "All Christians stand up." As a rule, among those who remain seated at such a time, are some of the most sincere and Christlike pupils in the school. And even if some of them, on the other hand, have really been drifting in the wrong direction, or have consciously set themselves in an attitude of defiance toward God and their own best ideals, the surest way to drive them still further in the wrong direction is to single them out in this embarrassing way.

In some churches the pastor conducts a class of young people for the express purpose of teaching them more fully what it means to be a Christian and a church member. Essentially the same purpose underlies the so-called "confirmation classes," as conducted by several Christian bodies. All of these efforts are tacit recognitions of the fact that it is in the early teens that the most important religious awakenings of life are likely to occur, and that these years therefore should be years of spiritual harvest for the Christian worker. Any efforts in this direction, however hesitatingly they may be made, are better than no efforts at all. The church that most carefully guards its children, and gives to its adolescent boys and girls the most tender religious nurture, makes the surest provision for future strength and prosperity.

ADDITIONAL READING REFERENCES.

(*1*) Gladden: *The Christian Pastor and the Working Church*, New York, 1901, ch. XI on "Parish Evangelization." (*2*) Trumbull: *Individual Work for Individuals*, New York, 1901. (*3*) Goodell: *Pastoral and Personal Evangelism*, New York and Chicago, 1907.

REVIEW QUESTIONS.

1. Mention some unwise methods that are sometimes employed to get people to church.
2. What measures can a local church adopt to promote church attendance?
3. How may the pastor do much in increasing the congregation?
4. What is the most effective way to get people to church?

QUESTIONS ON THE LESSON.

1. How are ministers and churches tempted to limit their fields of service?

2. How should ministers and churches define their responsibility?

3. What course should be pursued in respect to public invitations to begin the Christian life?

4. How can the church be carried into the surrounding community?

5. What is the best way of winning people to Christ?

6. What kind of life is needed on the part of those who undertake personal work for souls?

7. What is the secret of the spiritual power manifested by some churches?

8. Why should extraordinary attention be given to the Sunday school as a source of additions for the church?

9. Mention some ways by which the young people in the Sunday school can be helped to begin the Christian life.

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How many persons were confirmed in or added to your church last year otherwise than by letter from other churches?
2. What has been the average annual addition of such members during the last ten years?
3. From what sources has the church derived its increase?
4. If you are a member of the church, have you made any personal efforts to win others to Christ?
5. If not, why not?

QUESTIONS FOR CLASS DISCUSSION.

1. What responsibility rests on the lay members of a church for its everyday growth in membership?
2. Is our Sunday school doing its part to increase the church?

The Modern Church

Lesson 14. MODERN EVANGELISM.

Scripture Reading: Philip the Evangelist Preaching in Samaria. Acts 8: 4–13.

Note 1. Evangelists and Evangelism. Evangel means "good news." An evangelist is one who proclaims good news. The term is seldom or never used in this wide sense. Its specific meaning is one who proclaims the good news of the kingdom of God and salvation through Jesus Christ. In this sense, however, every preacher is an evangelist. In modern popular usage the difference between a pastor-preacher and an evangelist is that the former is more or less permanently settled in charge of usually one church, and ministers to all its ordinary needs; whereas the latter moves at short intervals from church to church, or from city to city, and devotes himself to the work of promoting those extraordinary religious awakenings known as revivals. Evangelism is a word that covers all special efforts by which the churches seek to win men to Christian life and service, as distinguished from their regular ministry through the Sunday worship, the Sunday school, the weekly prayer or conference meeting, and other duly appointed agencies.

Note 2. Evangelists in the Early Church. The New Testament speaks of evangelists in three places. Acts 21: 8 mentions "Philip the evangelist, who was one of the seven" and whose work is specifically noted in Acts, ch. 8. That the office of an evangelist was distinct from that of the other offices through which provision was made for the spiritual edification of the church seems clear from Eph. 4: 11, where Paul enumerates at least the chief of these: "And he [Christ] gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In 2 Tim. 4: 5 Paul exhorts Timothy to "do the work of an evangelist," which appears to be something different from the preaching of the word mentioned in verse 2.

A study of these passages suggests (*1*) that evangelists were regarded as holding a lower rank than apostles and prophets. Philip could not impart the Holy Spirit to those who were converted under his preaching in Samaria. An apostle or prophet could do the work of an evangelist, but an evangelist could not do the work of an apostle or prophet. (*2*) That evangelists were usually traveling preachers, rather than pastors having the oversight of single churches; and hence (*3*) that their work consisted mainly in "paving the way for the more systematic work of the pastors and teachers who watched over and trained the churches when founded."

Note 3. The Older Type of Modern Evangelism. Those who are at all acquainted with religious movements during recent centuries need not be reminded of the large place occupied by those mighty religious awakenings which, beginning with Wycliffe in the fourteenth century, continued under Huss in the fifteenth, under Luther, Calvin, Knox, and a host of kindred minds in the sixteenth, under the Wesleys, Whitefield, Jonathan Edwards, and others in the eighteenth, and under Finney and Moody in the nineteenth. The reality and power of these signal outpourings of the Spirit of God cannot be questioned. Under the preaching of consecrated men of God churches were born again and whole nations were stirred. Near the close of the sixteenth century all Scotland was visited by an extraordinary revival. "So mightily were men affected, that the whole General Assembly, four hundred ministers and elders, while renewing their solemn league and covenant, with sighs and groans and tears, were swayed by the Spirit, as the leaves of the forest by 'the rushing mighty wind' of the driving tempest." So, too, in 1638, at the signing of the covenant, Livingston, one of the leading preachers of the time, testifies, "I have seen more than a thousand persons, all at once lifting up their hands, and the tears falling down their eyes" as they vowed to be the Lord's. Similar results have been witnessed along all the succeeding centuries.

We must not fail to note that while these awakenings are in most cases linked with great names in the history of the church, yet they were in a very true sense spontaneous. The people were ready for the message, and when this came it met an instantaneous response. Notice, for example, that wave of spiritual awakening which after a season of widespread bank-

ruptcy began in New York City in 1858, and spread from city to city, from town to town until within the space of a single year it brought into the churches nearly half a million of members from all classes in the community.

Note 4. The New Evangelism. In the latter part of the last century these spontaneous awakenings seemed to be arrested by new social conditions. The civilized world was feeling the workings of new industrial, political, and religious movements that everywhere were breaking away from the old order. To bring back the receding tide of spiritual life a new type of preachers appeared, called "evangelists." They went from church to church, from city to city, devoting themselves to the exclusive work of converting men from sin to a profession of faith in Christ. Many of these men by their unquestionable personal consecration and by long exercise of a peculiar gift developed extraordinary power in evoking a response to their message. Some of them have, or still are, conducting campaigns that have brought blessings to great multitudes. Often thousands could not gain admission to the largest halls and theatres. Newspaper and billboard advertising are freely employed. Sometimes all the stores and offices of an entire city are asked to close for two or three hours in the middle of the day, and the request whenever made has been granted.

It is only fair to say that in some instances, notwithstanding the most elaborate preparations, the results have been altogether disappointing, not only in lack of converts, but in their depressing effect upon normal religious work. That many positive evils go with professional revival work even under the most favorable conditions, is so well known that many churches, entertaining grave doubts of its value, refuse to join in it.

Note 5. Continuous Evangelism. The writer remembers with gratitude the church with which he united in his boyhood. It had been served for twenty-eight years by its first pastor, and had grown to be the largest Protestant church in a large city. In each of those years it had enjoyed such "showers of blessing" as would have been regarded by other churches as glorious revivals, but which represented simply its normal condition. There are many churches that do not encourage spasmodic religious excitement, but that nevertheless have constant accessions to their membership. Especially is this the case in ritualistic churches whose membership is recruited

chiefly through catechetical instruction of the young. More and more churches of all names are finding that revival methods must be supplemented, if not superseded, by slow painstaking instruction in Christian truth and training in Christian service; that a momentary emotional conversion under external pressure is likely to lapse into a less impressionable state when the emotion has spent its force; and that the most healthy and satisfying condition of church growth is one like that of the church in Jerusalem, when " the Lord added to them day by day those that were saved."

The churches that increase by continuous evangelism are invariably those that place the most emphasis on personal evangelism. Individual work with individuals is the most potent means of winning men into the kingdom. It was Christ's own method. It was the way in which he won John, Andrew, and Philip, and the way in which they in turn won James, Peter, and Nathanael (Jo. 1: 35–50). Personal evangelism won Nicodemus, and the woman at the well (Jo. 3: 1–15; 4: 5–26). The contact of mind with mind, the sympathetic human touch, is always more effective than the eloquence that sways the crowd for a moment.

Note 6. Where Churches Get Most of their Members. One cannot safely say that the old-fashioned revival has ceased to be effective. Great popular movements are still witnessed in industrial, political and social life. The time will probably never come when the human mind ceases to be responsive to those obscure physical or mental forces which in all ages have stirred communities and nations. But we may be sure that any waves of religious emotions that may sweep over the country in the future will differ widely from those of the past. Men are coming to recognize the fact that uniting with a church under the stimulus of an overpowering emotion, a sudden fear of hell fire, or an unusual experience, as a vision or a dream, is not the surest evidence of a genuine conversion. This must be looked for in a deep, intelligent, and permanent sense of obligation to God and to one's fellows that reveals itself in daily conduct, and which is developed by instruction and training. Hence the Sunday school will more than ever come to be recognized as the training school of the church; not merely as a stepping-stone to " conversion," or " decision " day, but as a place for *soul* culture, a place where the young grow up in the sunshine of

divine love, and are established in those habits of right thinking and acting which prepare them for church membership and train them for self-expression in Christian service. The church of the future will be the one that with the utmost zeal and intelligence imparts a wise Christian nurture to its children. Possibly, though we are slow to see it, this awakening of the church to the importance of the religious education of the young may be the beginning of the greatest revival the church has ever known.

While an increasing and wise emphasis is placed on the Sunday school as a means for winning and training the young for lives of Christian faith and service, it cannot wholly take the place of evangelism, which aims also to reach adult sinners, and to impress adult indifference. If evangelism is wisely employed, it will continue to be in the future, as in the past, a most valuable means for arousing the attention of the community to the importance of obedience to Christ's commands and to His claims on the personal life.

ADDITIONAL READING REFERENCES.

(*1*) Coe: *The Religion of a Mature Mind*, pp. 255–290. (*2*) Drummond: *The New Evangelism*, pp. 3–59. (*3*) Stelzle: *Christianity's Storm Center*, pp. 192–227. (*4*) Gladden: *The Christian Pastor*, pp. 378–400. (*5*) Strong: *The Challenge of the City*, pp. 241–276. (*6*) Jefferson: *Building a Church*. (*7*) Black: *Building a Working Church*.

REVIEW QUESTIONS.

1. To what extent and in what sense should all preaching be evangelistic?
2. Mention some ways by which the influence of the church can be brought to bear on the community.
3. What are the most effective ways of winning men to Christ?
4. Tell of some ways by which the Sunday school may become a fruitful source of strength to the church.

QUESTIONS ON THE LESSON.

1. How does an evangelist differ from a pastor?

2. What is meant by evangelism?

3. What seems to have been the work of evangelists in the early church?

4. Mention some of the great revivals that have occurred during the last few centuries.

5. Describe some of the effects attending them.

6. Mention some conspicuous features of the old-time revival.

7. What are some of the distinctive characteristics of the new evangelism?

8. Mention some better ways of recruiting the membership of churches than by revivals.

9. What churches are most likely to receive constant additions to their membership?

10. What is the supreme duty of the church to-day in buiding up a conquering church for the future?

SUBJECTS FOR SPECIAL STUDY WITH NOTE-BOOK WORK.

1. Describe, so far as you are able, some revival work of which you have had personal knowledge; note especially how it began, the means by which it was carried on, whether or not an evangelist was employed, the immediate results in additions to the church, and the ulterior effects, such as the staying quality of the new members, and the influence on the general life of the church.
2. What is the attitude of your own church toward revivals?
3. Among the churches with which you are acquainted, can you mention one that enjoys a fairly steady accession to its membership? If so, what are the means employed?

QUESTIONS FOR CLASS DISCUSSION.

1. Why are we not seeing more old-fashioned revivals now?
2. Which is likely to be the more effective way of extending the kingdom of God, through revivals or through the religious education of children?

Lesson 15. HOLDING THE CONVERTS.

Scripture Reading: Abiding in the Son and in the Father. 1 John 2: 18–29.

Note 1. Why Churches Fail to Hold Their Converts. While this problem confronts all churches in some degree, it is particularly acute in those that rely chiefly on revival methods for additions to the church membership. Indeed, among those pastors who still favor revivalism the conviction prevails that if only twenty-five per cent of the converts "hold out," special campaigns for souls are well worth while. Undeniably, the winning of a single soul is worth all the effort it costs. But the question is one related not merely to the one soul saved, but to the ninety and nine who drift away into a state less susceptible to impressions than before they were swept into the church on a wave of religious excitement.

What are some of the causes that lead to this falling away? In the first place, a church that is suffering from a low state of spirituality, and that needs to be galvanized into a semblance of life by a revivalist is in no condition to care for a sudden inflow of converts. Nobody has been trained to do that kind of work. The older members are themselves lacking in those experiences which will enable them to be of assistance to others in developing a sturdy, steady, fruitful Christian life, and so the newcomers are left to their own devices. Secondly, conversions induced by emotional excitement are more likely to prove evanescent than those based on intelligent and conscientious convictions. Their symbol is the seed "that fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root they withered away" (Mat. 13: 5, 6). Thirdly, the mistaken yet widely prevailing notion that church membership means personal gain rather than service; that the church is mainly "an ark of safety rather than an army of occupation"; that the pastor is the only person in the church from whom consecrated Christian work is to be expected. The prevalence of such misconceptions tends to make the church tie very weak. When it becomes merely nominal, it is easily broken entirely.

Note 2. The Importance of the Problem. One of the most serious obstacles in the way of holding the converts is the general

failure on the part of the churches to see that this problem is really greater than that of getting them. Time, thought, prayer, and money are expended in enlisting recruits for the army that is to win the world for Christ, while little or no thought or effort is spent in drilling them to become effective soldiers. It sometimes seems as if the churches regarded their work as practically ended, instead of only begun, when they have entered a convert's name on the church register. A striking illustration of this tendency is to be seen in any large theological library. Books devoted to revival work, to elaborate schemes for reaching the unchurched multitudes, to bringing the children of the Sunday school into church membership, may be counted by the score, whereas diligent search may not reveal a single volume, or perhaps not even a single chapter, devoted to the specific task of holding the converts. That the problem is one of vast importance every one is ready to admit. In view, however, of the widespread reliance on emotional rather than educational methods in winning converts, many thoughtful pastors have become well-nigh hopeless of devising an effective remedy.

Note 3. Training the Church. A remedy to be effective must be adapted to the conditions which it is designed to combat. So long, for example, as the origin and spread of yellow fever were not understood, efforts to check its progress were ineffective because misdirected. Attention was called in Note 1, above, to some reasons why churches frequently fail to hold their converts. Primarily they fail because they are in no condition to care for converts. Every form of life if it is to survive must have an environment congenial to its nature. How many churches are prepared to nourish, stimulate, and develop a newly begotten spiritual life? A revival may kindle a little spiritual warmth and fervor, but when the special effort is ended, many a church gradually slips back into a dull, cold, formal, half-dead state that nips like an arctic blast the budding spiritual life and enthusiasm of converts.

Evidently the first and essential condition for the holding of converts is the development of a warm, cheerful, and active church life not merely during a brief revival, but as a normal state. This can be accomplished only by slow and patient work with the church itself. The pastor and those who really care for its welfare must combine their efforts to kindle a general and

genuine interest in religious or social work. A church transformed from a self-centered, cheerless, formal organization into an institution teeming with life, love, enthusiasm, activity, will not only do its own evangelistic work in the most effective way, but will be in a spiritual state to welcome converts and care for them as tenderly and thoughtfully as a babe is cared for in a loving family. Where a church realizes its obligations to the changing social order, and seeks in some measure to meet these obligations, there will be no lack of work, of a more ennobling and stimulating character than that which begins and ends with socials, suppers, entertainments, fairs, and similar devices that too often absorb the energies of the church.

Note 4. Training the New Members. Multitudes of church members become indifferent and useless, or drift away, because they have nothing to do. No specific tasks have been assigned to them with the expectation that they are to do them without fail. A pastor who does a single stroke of work in a church that he can get any one else to do is not doing the best thing for the church. Unquestionably it is often easier to do a thing oneself than to get another to do it, but the extra effort required is precisely the kind of service that is needed to develop the strength of the church. Many churches seem to expect of their members only a little work in the Sunday school or speaking in the prayer meeting—services for which only a small part of the membership is qualified. An ideal working church is one in which the burdens are carried not by the pastor alone, assisted by a few members, but where so far as possible every one does a part.

All training of new members should rest on a clear discrimination between the needs of children who as a result of nurture in Christian homes and in Sunday schools naturally pass into the larger family life of the church, and of adults who are brought in by conversion, in many instances as the result of evangelistic work. In the former case the children are growing up in the atmosphere of the church, they are accustomed to Bible study, and are familiar with many of the ordinary forms of Christian service. After having decided for Christ, and been received into membership, they naturally continue along the same lines of training, establishing habits that will grow stronger with each passing year. The boys and girls instinctively gravitate toward their proper places in the young people's societies,

clubs, or associations specially organized for training in church work, and as they grow older find themselves placed in positions of responsibility on important committees. Under such circumstances the problem of holding the new members in loyal attachment to the church, while requiring close attention, is by no means difficult.

The case is different when adults are converted and brought into fellowship with the church, and especially so when the conversion takes place as a result of the work of a revivalist, and a sudden awakening of religious feeling. Here conversion means an abrupt breaking up of the habits of mature life. Unless new habits are promptly established, the old quickly reassert themselves. When the transient emotion has passed away, the former life comes back in full tide and the new converts, instead of becoming valuable additions to the church and useful workers in the kingdom of Christ, only help to swell the number of those who, having a name to live, are dead. The only way to hold adult converts is by enlisting their interest as quickly as possible in the work of the church, and by giving them all possible assistance in forming habits that are essential to the strength and permanency of the Christian life. They must be made to see the duty and privilege of attending the public worship and devotional meetings of the church, which, of course, should be attractive, spiritually uplifting and socially refreshing. They must be introduced at once into one of the adult classes whose members will exercise a sympathetic watchful care over them. There must be awakened in them a spirit of prayer, a love for the Bible, a liking for the society of Christian people, and an interest in Christian work by immediately giving them something to do. Where this is done there will be less difficulty in holding them, but to do this will tax the ingenuity, patience, and grace of pastor and people. The task, though difficult, is by no means impossible. What is needed is a sense of personal, brotherly responsibility, tact, persistence, and loving human sympathy. There are few hearts that will not respond to such influences. These are the ties that bind the human family into a sweet concord and unity, and give God's children a foretaste of heavenly relationships.

ADDITIONAL READING REFERENCES.

(*1*) Washington Gladden in *The Christian Pastor* has a chapter (XII) on the "Social Life of the Church" that bears in many ways on the probiem of holding the converts. Still more helpful is the chapter XIX on "En-

listing the Membership." (*2*) George W. Mead: *Modern Methods in Church Work*, chapter V on "Personal Work," has good suggestions on keeping the members interested and employed. (*3*) J. M. Hoppin: *Pastoral Theology*, has excellent advice on how a pastor may help young converts, pp. 475–480.

REVIEW QUESTIONS.

1. What is the specific work of an evangelist?
2. Mention some points at which the new evangelism differs from the old.
3. How can continuous evangelism be promoted?
4. What place is religious education likely to occupy in the church of the future?

QUESTIONS ON THE LESSON.

1. Suppose that a certain evangelist, if he were invited to conduct a revival, would have one hundred conversions, only fifty of which would "stick"; would you think it wise to invite him?

2. What are some of the chief reasons why churches do not hold their converts?

3. What is the attitude of many churches to this problem?

4. What must be the condition of a church that successfully cares for its converts?

5. How can a church be trained to hold new converts?

6. What is the effect on a church of a largely idle membership?

7. What is the best way of holding young converts?

8. What different methods must be employed with adults?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What methods are used in your church for holding the converts?
2. To what extent are they successful?
3. What better or additional methods can you suggest?

QUESTIONS FOR CLASS DISCUSSION.

1. Can churches reasonably be expected to hold all their converts?
2. How do the most successful churches that you know of hold their converts?

Lesson 16. THE MEMBER WHO MOVES AWAY.

Scripture Reading: Jeremiah's Letter to the Exiles. Jer. 29: 1–7.

Note 1. Church Membership as Affected by Modern Migratory Habits. Time was when a considerable portion of the rural population of Europe was attached to the land almost as firmly as the houses or trees. Even free families continued to reside in the same abode or neighborhood for generations. This is still a frequent occurrence outside the cities. In this country the attraction of newly opened territories and the increasing facilities for travel have made such fixedness of abode comparatively rare. In the cities this passion for moving has been stimulated by the inability of most families to own houses, by the erection of innumerable apartment houses in which families occupy a few rooms for a short time, and by the ease with which removals take place. The result is such an incessant shifting of the population that a permanent home becomes an exception rather than the rule.

The churches are suffering greatly from this migratory habit. Less harm would be done if a member or family moving away would ask for a letter of dismission to the nearest church of like faith and order in the new home, and present the letter promptly. The fact is, however, that many are grossly negligent in this respect. Not only do they fail to transfer their membership, but they do not even inform the pastor that they are going to

move or where. Sometimes it is possible to trace them for a time. Frequently the church loses track of them entirely. After a few years their names are erased from the church list or placed on a suspended roll. How serious this problem has become may be judged from the following figures taken from the year books of leading Protestant bodies in this country for 1912:

Denomination.	Total net membership.	Non-residents.	Erased or placed on suspended roll.
Baptist,	5,454,198	No report	102,203
Congregational,	738,761	111,376	25,791
Presbyterian,	1,380,058	No report	51,266

Non-resident members, except in rare instances, contribute nothing to the support of the home church. They are usually inactive in the places where they live, and this inactivity continues until, through another removal or through persistent failure to communicate with the home church, their names are dropped from the roll and they are lost to the denomination.

Note 2. Instruction of Resident Members. Instructions regarding the non-resident problem should begin before the members slip away to other fields. The importance to each member and to the church of strict attention to the following duties should be clearly presented at least once a year. Where an annual roll call is held this is an opportune time to emphasize them:

(*1*) That a member moving from one place to another within the parish should promptly give the pastor, or the clerk of the church, his new address. Failure to do this causes the pastor much loss of time in going to the old address, and in tracing the member to his new home. Furthermore, important communications from the church are likely to go astray. A postal card with the necessary information will save much time, trouble, and vexation.

(*2*) That a member moving to another community should at the earliest opportunity send his new address to the pastor or clerk of the home church.

(*3*) That a member moving to a place where there is a church of the same faith and order should lose no time transferring his membership to it. If for sufficient reason he prefers to retain his connection with the old church, he should understand that removal does not cancel his obligation to contribute regularly

to its support, and to communicate with it at least once a year.

(4) That a member moving to a place where there is no church of the same faith and order should endeavor to find a temporary home in some other church in the community, and to make himself helpful in the common work of furthering the interests of the kingdom of God.

If these duties were faithfully impressed on the members, especially of city churches, while they are still under the direct care of the home church, far less trouble would be experienced in connection with the member who moves away. In small churches in towns or villages the fact that a member is about to leave the community is usually so well known that the pastor has ample time to give personal directions on these points.

Note 3. What to do for Members Who are Moving Away. A pastor who learns that a member of his church is about removing to another community will naturally make an early call to express regret at losing him and to inform himself in regard to the religious conditions in the new home. If there is a church of the same denomination in the vicinity, he will ascertain the name of the pastor, and urge the departing member to make himself known to him as soon as possible after his arrival. A letter of introduction will encourage him to do this. Even if he is uncertain whether he will stay permanently, he should be urged to apply for a letter of dismission, so that he may have a church home while he remains. The transfer to another church is easily made if he finds himself again obliged to move.

Immediately after the departing member has gone the pastor should send his address to the pastor of the nearest church of the same denomination, so that he may call and by a friendly welcome facilitate the transfer of membership.

If there is no church of the same denomination in, or within reach of, the new home, the removing member should be urged not to make this an excuse for lapsing into a state of inactivity, but to identify himself with some religious organization, and in the meantime to keep up loyal relations with his home church, as suggested in Note 1. In this case it is also well to send his name and address to the denominational overseer of the district in which he settles. A number of such names may presently become the nucleus of a vigorous church.

So long as no charges have been preferred against a church member he is regarded as in " good and regular standing " and

entitled to a letter of dismission. This should be granted without delay, but valid only for a definitely limited period, and should be addressed to the church with which he proposes to unite. Usually such a letter is sent directly to the person applying for it. Because sometimes there is a temptation to retain it indefinitely, some churches prefer to send it to the pastor of the new church.

"It is the custom in some churches to grant a letter that states that the name will be retained unless word is received that the letter has been used within the six months. Experience shows that this is a bad custom, as many names are retained that never should be. It tends also to make members negligent in using letters, as they think their names will be retained in the old church anyway." A better way is to have it distinctly stated in the letter that the name is dropped as soon as the letter of dismission has been granted.

Note 4. Keeping Up Communications with Non-Resident Members. After all ordinary means have been exhausted to induce absent members to unite with a church in their neighborhood, it will be found that in a large number of cases these efforts are vain. Year after year the churches carry such names as non-residents. A study of the statistics of any denomination will show a surprisingly large absentee membership. How to keep in touch with them is not always an easy matter. In fact, many churches make little or no effort to do so. This is not right. So long as they remain members of the church it owes certain duties to them, whether they are faithful to their obligations or not.

Once a year those whose address is known should be written to, for the purpose of ascertaining their spiritual welfare, of soliciting aid for the support of the church and its benevolences, and of urging them to unite with some local church. If this is done two or three weeks before the annual roll call, answers will often be received that will be of interest to the members at home and that may, therefore, be read in public. The fact that the absentees are remembered, and that the church is interested in their welfare, may keep them from falling into a state of entire inactivity.

Note 5. Members of Other Churches on One's Own Field. So far only those members have been considered who have

moved away from one's own church. What we desire and expect other churches to do for them, we should be ready to do for members of other churches who have moved into our own neighborhood. A careful canvass will sometimes reveal a surprisingly large number of persons who have not made themselves known to the church with which they are affiliated. The pastor of a large and influential church in a wealthy suburb of Boston discovered recently over fifty families living within easy reach of his church who claimed membership in other churches of the same faith. Only a few of them could be persuaded to transfer their membership. Most of them frankly admitted that they wanted "a rest from church work." Many pastors could doubtless tell of similar discouraging experiences. Three things can be done: have other tactful and friendly church members call besides the pastor; offer to write to their home church for letters of dismission; and, if this fails, get the pastor of the other church to use his influence in having them resume active membership.

ADDITIONAL READING REFERENCES.

The literature relating to the non-resident member problem is for the most part confined to pastor's manuals, church directories, church discipline, and occasional articles in religious periodicals and newspapers. Washington Gladden's *Parish Problems* has a paper entitled "Dropped Stitches" that deals with the problem briefly. Other volumes on pastoral duties occasionally devote a paragraph to the subject.

REVIEW QUESTIONS.

1. What are some of the chief reasons why churches fail to hold their converts?
2. Why is the holding of the converts deserving of more attention than is usually given to it?
3. How should churches be trained to care for new members?
4. What kind of care is needed by young converts?
5. What different care is needed by adults?

QUESTIONS ON THE LESSON.

1. What modern social conditions have largely created the non-resident membership problem?

2. How do these conditions bring about a serious loss of membership?

3. Why are non-resident members seldom of value to any church?

4. Mention four points on which resident members should be instructed.

5. What should be done with members moving into places where there are churches of the same faith?

6. What should be done when there are no such churches?

7. What methods are usually followed in transferring members from one church to another?

8. How should churches keep in touch with their non-resident members?

9. What should be done for members of other churches on one's own field?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How many resident members has your own church?
2. How many non-resident?
3. How do these figures compare with the averages in your own State?
4. How does your church keep in touch with its absentee members?
5. What means are used to keep the number of absentee members as small as possible?
6. How many church members are there in your community not at present actively affiliated with any church?

QUESTIONS FOR CLASS DISCUSSION.

1. How can resident members be made helpful in looking after absentees?
2. What is our church doing to get hold of absentee members who live in our community?

Lesson 17. WOMAN'S WORK IN THE CHURCH.

Scripture Reading: Paul's Faithful Female Coworkers. Rom. 16: 1–4, 12; Phil. 4: 2, 3.

Note 1. Prominence of Women in the Early Church. The teachings of Jesus, combined with His gracious conduct toward women of every class, marked a practical revolution in the estimate and treatment of women. From the first they were accorded in the early church a position of equality, freedom, and dignity, that meant a real emancipation. In Paul's letter to the Galatians (3: 28) he laid down the principle that in Christ there can be no distinction between male and female. Women were among his most devoted and efficient helpers in extending the Gospel. They certainly shared equally with the men in the extraordinary experiences of the Day of Pentecost (Acts 1: 14; 2: 1–4), and later in most of the spiritual gifts exercised by the early church. When Paul ordered the Christian women in Corinth to "keep silence in the churches" (1 Cor. 14: 34), this was clearly a temporary and local prohibition enforced for the sake of protecting the good name of the Christian women from even a suspicion of immodesty in a city notorious for its "abysmal profligacy." Ever since Jesus raised the daughter of Jairus with the tender command, "Maiden, arise," this word has symbolized the resurrection of woman from social death under the uplifting power of Christianity.

Note 2. Prominence of Women in the Modern Church. The writer some years ago asked the pastor of an adjoining Congregational church, "Who are your leading men?" "The leading men in my church," was the reply, "are all women." The answer, so far from being a mere witticism, accurately reflects the condition in the majority of Protestant churches in this country to-day. The men may carry the greater part of the financial burdens; but so far as religious work is concerned, it is no exaggeration to say that a great number of churches would cease to exist but for the efforts of the faithful Christian women who constitute by far the larger part of their membership. It is a common occurrence to find two-thirds or three-quarters of a congregation composed of women. Various large religious organizations, especially for the promotion of home and foreign missions, are conducted wholly by women. Every church has its local women's societies engaged in religious and philanthropic work of various kinds. It can be confidently

maintained that the Christian church owes more to-day for its progress and strength to the self-denying labors, the consecrated talents, and the unquenchable zeal of its women than to any other human agency. Thousands of them have gone as missionaries to all parts of the world. Thousands more are working at home as specially trained pastor's assistants, church visitors, and deaconesses, or as assistants in children's aid societies, rescue leagues, settlement work, and hundreds of similar agencies that are moved by the spirit of Christ. Most Sunday school teachers are women. They have answered joyfully and promptly the message, "The Teacher is here, and calleth thee." Indeed, so great is the preponderance of women in church affairs that extensive campaigns for men have been found necessary to restore, if possible, some semblance of numerical equality and efficiency.

Note 3. Woman's Work for Missions. From the inception of the modern missionary movement Christian women have been among its most active and liberal supporters. Not satisfied with contributing to the funds of the general missionary societies of their several denominations, they have organized in each of the leading Christian bodies independent national societies. These societies and the amounts raised by them, as reported in the year books for 1912, are as follows:

Woman's American Baptist Home Missionary Society	$179,787.32
Woman's American Baptist Foreign Missionary Society	194,501.02
Woman's Baptist Foreign Missionary Society of the West	128,199.72
Woman's Home Missionary Federation (Congregational) about	300,000.00
Woman's Board of Missions (Congregational)	192,458.94
Woman's Board of Missions of the Interior (Congregational)	125,369.98
Woman's Board of Missions for the Pacific (Congregational)	16,091.11
Woman's Home Missionary Society (Methodist Episcopal)	701,217.76
Woman's Foreign Missionary Society (Methodist Episcopal)	939,257.55
Woman's Board of Home Missions (Presbyterian) / Woman's Board of Foreign Missions (Presbyterian)	596,488.39

These societies cooperate with the general boards or societies of their respective churches and assume the support of a part of the work which they carry on. They collect money through branches, auxiliaries, mission circles, or guilds, in the local churches. No church regards itself as effectively organized until it has a Woman's Missionary Society of some kind, and these societies are usually among the most active in the churches. The work actually accomplished by them may be fairly gauged

by the fact that the Methodist Episcopal societies alone were reported in 1912 as sustaining on the home and foreign fields over 650 missionaries. The Baptist societies sustain on the home field 173 missionaries, and on the foreign field 217 missionaries, 154 Bible women, and 648 schools.

A most interesting organization, more fully developed by the Methodist Episcopal church than any other, is that of deaconesses. The work done by them in this country and Europe (report of 1912) is as follows: Endowments and property clear of debt, $4,837,412; licensed deaconesses, 1360; stations, 118; calls of all kinds made, 561,715; number of sick nursed in hospitals and homes, 32,894; number of children taught in industrial schools, 294,030; in Sunday schools, 150,074;—all carried on at an expense for the fiscal year of $1,180,464.

Note 4. Woman's Work in a Local Church. A church without a woman's society of some kind is like a ship with part of its sails gone. In fact, there are many small churches where the only organization outside of the officers of the church is that composed of Christian women. Usually there are several, such as a missionary society for the home and another for the foreign field, or for both combined; a Woman's Aid Society, designed to assist in meeting the current expenses of the local church; a sewing circle, that seeks to help the poor; and committees for attending to special departments of the church work, such as music, flowers, sociables, etc. As the membership increases the church work tends to become more complex, until the organizations for men and women, for children, youths, and adults, become so numerous as to demand some sort of centralized control.

A remarkably complete and efficient correlation of women's societies is that worked out in the Eliot Congregational Church, Newton, Mass., of which, by permission, an account is here given. It is known as the Woman's Association. It aims to enlist the active or sympathetic interest of every woman in the church; the membership fee is made small (twenty-five cents) so as not to be a burden to any one; sewing and missionary meetings are held on the same day of the week; knowledge of what each department is doing is given by a report from each, read at a united monthly business meeting; sympathy and sociability are promoted by thus bringing together those who have various interests at heart. Tuesday is Woman's Day. All who are

able come at two o'clock and spend an hour in sewing, after which a varied program is presented. The first Tuesday in each month is given to the Business Meeting; the second, to Home Mission; the third, to the Home Department; the fourth, to Foreign Missions; and the occasional fifth, to a literary or musical entertainment.

The officers of the association comprise a president, three vice-presidents, a recording secretary, a corresponding secretary, a treasurer, and an auditor.

The association is divided into four departments: (*1*) Foreign Missions; (*2*) Home Missions, each with a chairman, assistant chairman, secretary and treasurer; (*3*) Home, aiming " to help the mothers of the church and congregation in the spiritual, educational and practical duties of the home "; (*4*) Church Work, composed of the following subcommittees: (*a*) Entertainment, having charge of the monthly suppers, and other entertainments; (*b*) Work, charged with purchasing materials, preparing the sewing for the regular meetings, and having oversight of missionary boxes; (*c*) Relief, expected to aid the pastor in visiting and providing for the sick and needy; (*d*) Literary, responsible for programs of general interest when such are required; (*e*) Hospitality, assigned the duty of welcoming and caring for strangers; (*f*) Library, asked to secure, circulate, and care for best and latest literature for the departments; (*g*) Finance, " who shall present a list of yearly appropriations and shall devise plans for securing pledges and memberships "; (*h*) House, charged with care of table linen and all kitchen utensils.

This organization reported in 1912 two hundred and sixty members. It is described with considerable fulness in order that other churches, according to their needs and as may be best suited to their conditions, may be helped by it to unify the many organizations that sometimes tend to overlap or to get into one another's way. Above all, it illustrates forcibly the prominent and legitimate place that woman has won for herself in local churches and the stimulus imparted by her enthusiasm and devotion to all its activities.

ADDITIONAL READING REFERENCES.

(*1*) Gladden: *The Christian Pastor*, pp. 289–312. (*2*) Mead: *Modern Methods in Church Work*, pp. 200–206. (*3*) The *Year Books* of the leading Protestant denominations furnish the completest and most illuminating

survey of the work done by the organized efforts of Christian women in furthering the kingdom of God at home and abroad.

REVIEW QUESTIONS.

1. How is church membership affected by the rapidly decreasing number of permanent homes?
2. In view of present migratory habits, what duties should be impressed on church members?
3. What counsels should be given to those who are moving away?
4. What duties does a church owe toward its absent members?
5. What course should it pursue toward members of other churches on its own field?

QUESTIONS ON THE LESSON.

1. What was the position of woman in the early church?

2. How has Christianity affected woman's position in the modern church?

3. How is magnitude of woman's work for Christian missions shown?

4. How are the vast sums contributed by women to home and foreign missions obtained?

5. What are the women doing for the support of missionaries?

6. Describe the work of the deaconesses in the Methodist Episcopal church.

7. What are some of the more common forms of activity shown by women in local churches?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How does the number of female members in your church compare with the number of males? Procure the exact figures.
2. What is the relative attendance at the Sunday morning worship? Answer by actually counting.
3. Name the several women's societies in your church.
4. What did they contribute last year to home missions? What to foreign?
5. What work are the women of your church doing in calling on strangers? In visiting the sick? In helping the poor?
6. What would you regard as the outlook of your church if the women were removed?

QUESTIONS FOR CLASS DISCUSSION.

1. To what is the great preponderance of women in modern Protestant churches due?
2. Would the establishment of an order of women (deaconesses, or sisterhoods) devoted exclusively to the furtherance of religious, educational, and philanthropic work, with an assured support for life, be expedient in all Christian bodies?

Lesson 18. YOUNG PEOPLE'S SOCIETIES: HISTORY.

Scripture Reading: God's Spirit Poured Out on the Young as Well as the Old. Joel 2: 28–32.

Note 1. The Waste of Youthful Energy in the Churches. The enlistment of the young people of the churches in active Christian service was one of the most important among the many remarkable religious movements witnessed during the last quarter of the nineteenth century. No efforts had been spared to win them to decision for Christ and to church membership, but, when safely within the church, further efforts for the development of their religious nature and for their training in efficiency and usefulness seem to have been largely neglected. The churches virtually said: "Now that you have crossed the line between the church and the world, you must depend on your own efforts for the cultivation and strengthening of your spiritual life. Join a class in the Sunday school, attend the Sunday services and the prayer meetings, but, in the latter, young persons should be seen rather than heard. When you are older and have more experience, you will be

welcome to a share in the active work of the church." This was not said in so many words, but in many churches it interpreted the common attitude. As a consequence latent powers remained undeveloped and capacity for useful Christian service was lost to the churches. An awakening sense of the magnitude of the losses thus sustained, not only in the immediate life of the churches, but in their future strength, led to many varied efforts in local churches to solve the problem of training young converts in vital piety and for intelligent usefulness. Most of these efforts were defective in important particulars, and after a time they ceased to exist, or were merged in one or another of the larger movements to which the situation gave rise.

Note 2. The Christian Endeavor Movement. Christian Endeavor has sometimes been called "the miracle of modern times." Its world-wide growth in a little more than thirty years, the good it has already accomplished, and its unlimited possibilities of achievement along many lines of Christian service fill one with wonder and hopefulness for the church of the future. The beginning of Christian missions in the early years of the last century, and of Christian Endeavor in its closing years, will be recorded among the outstanding events of Christian progress during the most marvelous century in human history.

The Christian Endeavor movement originated in the Williston Congregational Church of Portland, Maine. Rev. Francis E. Clark, the pastor, had for several years conducted an earnest work among the young people. A revival in the winter of 1880–1881 emphasized the need of a special organization to care for the converts. The result was the formation of the first Young People's Society of Christian Endeavor in the pastor's study, the evening of February 2, 1881, when essentially the present constitution and pledge were adopted, and the present methods of work outlined.

The success of the young society so far exceeded the most sanguine hopes of its organizers that Dr. Clark was induced the following summer to give an account of it in *The Congregationalist* and in *The Sunday-School Times*. These articles attracted wide attention, and immediately similar societies began to multiply. In a little over a year six societies were recorded; in two years, fifty-three with an enrolled membership of 2,630; in three years, one hundred and fifty-one with 6,414 members; and in five years, two hundred and fifty-three with 14,892

members. From that time the movement went on with leaps and bounds until in 1912 it had spread over the world and reported over 75,000 societies with over 3,900,000 members in more than eighty different denominations. So deep and widespread was the enthusiasm created by it that at the fourteenth annual convention in Boston, Mass., in 1895, the number of registered delegates reached the immense number of 56,435. It has adapted itself to all denominations, nationalities and races. While, on the one hand, intensely local in its loyalty to the individual church of which it forms a part, it is, on the other hand, in its spirit and aims as universal as Christianity itself. It thus came to exercise a strong influence in behalf of Christian unity.

Quite early it was felt that more effective work could be done by separating the younger members into Junior Christian Endeavor Societies. Junior societies are now everywhere recognized as an indispensable part of the organization. The children feel more freedom than in the presence of the seniors, and are therefore more ready to respond to duties laid upon them. The Intermediate Society is a later development, taking boys and girls at high school age. The leader, an older endeavorer, is a sort of big brother to guide and direct the society. But responsibility is largely placed on the young people.

The Christian Endeavor headquarters are in Boston, Mass.

Note 3. The Epworth League. The Christian Endeavor movement from the first struck root in all evangelical denominations. Everywhere it was welcomed as a happy solution of the problem how to care for the young people in the churches. From the first, also, the leaders had wisely seen that any attempt to control the local societies from the headquarters of the movement would be fatal to its success. Every society was therefore taught to regard itself as amenable to no human authority save that of its own church and pastor. During the early years, when no one dreamed of the magnitude the movement would assume, and while as yet the number of societies was small, no effort was made anywhere to place the movement under denominational control. This lasted only until religious leaders began to see that Christian Endeavor had come to stay, and that it was destined to become a mighty agency in shaping the lives of the young.

The first break with the interdenominational fellowship of

Christian Endeavor was made by the Methodist Episcopal church in the organization of its young people into an Epworth League. This occurred in Cleveland, Ohio, May 15, 1889. It was officially recognized by the General Conference in 1892. In a short time all the Methodist societies were transformed into chapters of the League and the whole movement, so far as related to the Methodist Episcopal church, was incorporated with the church organization. Its purpose, as stated in the Year Book for 1912 "is twofold,—promoting intelligent and vital piety among the young people of our church and congregations and training them for works of mercy and help. It has been given a more militant expression as follows: To develop a world-wide conquering church by winning, saving, and training the young people for Jesus Christ." The same Year Book reports 14,075 Senior Chapters with 594,478 members, and 6,033 Junior Chapters with 244,414 members. The central office of the Epworth League is at Chicago, Ill.

Note 4. The Baptist Young People's Union. Essentially the same reasons that led to the organization of the Epworth League found expression in the starting of the Baptist Young People's Union at Chicago, July 7, 1891. From the first, however, this movement met with much opposition. The freedom of every local Baptist church from denominational control permitted the young people in each church to determine for themselves whether they would join the new society, or remain loyal to the Christian Endeavor idea and the interdenominational fellowship to which it introduced them. While many societies felt in duty bound to cast in their influence with their own denominational society, a large number preferred to remain Christian Endeavorers. For this reason, notwithstanding the fact that the Young People's Baptist Union has almost from the outset admitted into its organization all Baptist Christian Endeavor Societies without change of name or constitution, it has never achieved the same denominational importance as the Epworth League. Its local societies, however, have been of great help to their respective churches, and, along with the Baptist Christian Endeavor societies, have heartily supported the wider interests of the denomination. The headquarters are at Philadelphia, Pa.

Note 5. Other Young People's Societies. One of the earliest and simplest efforts to enlist young people in personal service

was the *Lend-a-Hand* inspired by the practical idealism embodied in Edward Everett Hale's story, *Ten Times One is Ten.* It told how the short and noble life of Henry Wadsworth led ten of his young friends to unite in cherishing his mottoes: "Look up and not down; look forward and not back; look out and not in; and lend a hand." They embody the three supreme Christian graces—Faith, looking up; Hope, looking forward; Love, seeking service; and service itself by lending a hand. The story goes on to tell how in three years each of these ten won ten more, so that there were a hundred, and then at the end of each successive three years there would be a thousand, ten thousand, and so on until in only twenty-seven years there would be a thousand millions of people working under the impulse of Faith, Hope, and Love. The first Lend-a-Hand Club, formed in 1871, was quickly followed by others until in 1891 by an entirely spontaneous growth the number had so increased as to call for a central organization, the Lend-a-Hand Society, through which the local clubs are enabled to cooperate in works of mercy too large for any individual club to undertake. As Dr. Hale was a Unitarian minister, the Unitarian churches are naturally interested in this movement, though by no means exclusively so since it is undenominational. The central office is in Boston, Mass.

The King's Daughters. These "circles" were started in 1886 in New York City by Mrs. Margaret Bottome. They are similar in purpose, organization, and methods to the Lend-a-Hand Clubs. They are usually, but not necessarily, connected with some church. Even when this is the case, they frequently include persons of philanthropic and benevolent instincts who are not church members. The international headquarters are at New York City.

The first *Luther League* was organized in New York City in 1887. The movement spread rapidly, so that in 1895 the *Luther League* of America was organized by 420 delegates representing 20 States and as many young people's societies with various names. The motto of the national society is, "Of the Church, by the Church, for the Church." The fundamental principles are federation, which is the governmental principle, and cooperation, which is the economic principle. In harmony with these principles membership is extended to Christian Endeavor Societies, Luther Alliances, King's Daughters, King's Sons and all kindred organizations connected with Lutheran

churches or Lutheran institutions of learning. In 1908 and 1909 the League made its way into Japan, China, and India. It provides an excellent scheme of Bible study for the young people and aims to give them information regarding the faith and practice of their church.

The Order of Knights of King Arthur attempts to instil noble ideals in boys from twelve to seventeen years of age by appealing to the heroic instinct which is then predominant. The first "Castle" was organized at Riverside, R. I., February 10, 1893, by William Byron Forbush, then pastor of the local Congregational church, and he is still Mage Merlin, or chief adviser, of the order. From that time the movement has spread widely among many denominations, so that at the present time (1913) it reports about 2,600 Castles and nearly 50,000 members. The knightly ideals of service, self-mastery, and self-sacrifice are held up as the ideal of Christian manhood. "Although the framework of the order is a monarchy, there is nothing dictatorial about its management. Each Castle is independent in its plans and work." Direct all correspondence to Order of the Knights of King Arthur, Oberlin, Ohio.

An order similar to the above, and known as the *Queens of Avilion* was established some years later. It is designed to do for girls and young women what the King Arthur idea does for boys and young men. Its growth has not been so rapid, but nevertheless it has accomplished much good. The headquarters are at Taylor and Third Avenue, Detroit, Mich.

Several other orders similar to the Knights of King Arthur, and appealing to the same heroic instinct in youth, have appeared in recent years. Such are the *Knights of the Holy Grail*, and the *Knights of Methodism*. The former, founded by Rev. Perry Edwards Powell, has now (1912) established itself in twenty denominations, and every State in the Union and in Canada, and embraces over seventy thousand members. It uses the *Boys' Scouts of America*, gives it a Christian character, and makes it churchly. The Grail works in close harmony with the Junior, Intermediate, and Senior departments in the Sunday school, and with the local Young Men's Christian Association. It is not a secret society, but gives to the boys the confidential meeting. For full information, address The Knights of the Holy Grail, Indianapolis, Ind.

The *Knights of Methodism* tries to adapt the heroic principles illustrated in the life of Daniel, to boys between nine and twenty

years of age. The plan as worked out is described in the Methodist Year Book for 1912. Its evident purpose is to retain all organizations of this kind under the immediate control of the church.

ADDITIONAL READING REFERENCES.

(*1*) Gladden: *The Christian Pastor*, pp. 313–331. (*2*) Mead: *Modern Methods in Church Work*, pp. 119–121. (*3*) Frederick W. Green: in *Recent Christian Progress*, pp. 412–417. (*4*) *Methodist Year Book* for 1912. (*5*) Wells: *A Short History of the Christian Endeavor Movement.* This summarizes the history from the foundation in 1881 to the close of 1899 (price 5 cents). Recent progress is noted in brief annuals. (*6*) Forbush: *The Boy's Round Table*, gives full information as to the constitution and work of the Knights of King Arthur. (*7*) *The Young Knight*, for July and August, 1912, gives all needed information concerning The Knights of the Holy Grail.

REVIEW QUESTIONS.

1. What is woman's position in the modern church?
2. What is your opinion of the value of woman's work in the church?
3. Give some facts respecting the work of the Methodist deaconesses.
4. What form does woman's work in local churches usually take?

QUESTIONS ON THE LESSON.

1. What condition in the churches led to the modern young people's movements?

2. Describe the origin of the Christian Endeavor movement.

3. What has been its subsequent growth?

4. What provision was made for the younger members?

5. What fundamental principle permitted the Christian Endeavor movement to become interdenominational?

6. Describe the origin and growth of the Epworth League.

7. What prevented a similar growth of the Baptist Young People's Union?

8. How did the Lend-a-Hand Society originate?

9. What was the origin of the Order of the Knights of King Arthur?

10. Mention some other similar organizations that are doing a good work.

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How are the young people in your church organized?
2. What is their total membership?
3. What is the distinctive purpose of each organization?
4. How much did they contribute last year to external church interests?

QUESTION FOR CLASS DISCUSSION.

Which is the more advantageous for a church, a denominational or an interdenominational organization of its young people?

Lesson 19. YOUNG PEOPLE'S SOCIETIES: METHODS.

See Lesson 18.

Scripture Reading: Young People Exhorted to Pursue Wisdom. Prov. 2: 1–9.

Note 1. Methods in General. The motive underlying the formation of all young people's societies is to supply a part of that religious education which is as necessary for the develop-

ment of efficient church members as is secular education as a basis for good citizenship. One of the most hopeful signs of our times is the awakening of the churches to a recognition of the fact that their future strength, not to say existence, depends more than ever on Christian nurture of the young, and that this nurture must be carried on in harmony with the successive stages of their mental and spiritual development. Many of the methods now in use fail in this respect. They provide for the boy or girl from the point of view of adults who in many cases have forgotten that they ever were boys or girls. Happily, here also there is a beginning of better things. We are coming to understand the difference between " saving " the young, and " saving " those in mature life, and, as this difference is seen, methods are devised better adapted to meet the instincts that characterize each stage of the unfolding life. It is seen that the best Christian training for boys and girls is not attained by " testifying " in meeting respecting their supposed religious experiences, but that far better and more lasting results are reached by devices that appeal directly to their spontaneous activities.

In all young people's societies there was at first a strong tendency to conduct their meeting after the manner of the weekly church prayer meeting. An almost exclusive emphasis was placed on " testimonies," in disregard of the fact that beginners in the Christian life have not a large assortment of experiences on which to base testimonies. The result was a wearisome and depressing sameness. Now, on the contrary, every young people's organization is being made more than ever a training school for efficiency in church work. Earnest and well-considered efforts are employed to make each local group, whatever its name, not only an inspirational, but an educational force. The prayer meeting themes, for example, while still in some measure emphasizing the importance of " growing in grace " and the value of self-examination, now lead the way into a larger and more generous growth by presenting themes related to the pressing social questions of our day. These questions require a study of facts and conditions, they encourage intelligent discussion, and thus arouse a sustained interest. There is a tremendous value in talking over religious matters of all kinds, and especially such as the young people themselves want discussed.

In organizations like the Knights of King Arthur an age is

quickly reached where the ritual ceases to appeal to the imagination, and the members drop out naturally. It is otherwise in the older societies, such as the Christian Endeavor, the Epworth League, and the Baptist Young People's Union, where the age limit is based on personal feeling rather than years. In many of them so many of the older members have retained an active membership that the societies have ceased in many cases to be organizations of young people. Hence a desire has been expressed in some quarters that all members should be retired automatically on reaching a certain age, say thirty years. One denomination tried such a plan some years ago, but it worked so disastrously that it had to be abandoned. Similar results have been experienced by others who have tried to fix an age limit to membership. Moreover, in many country churches the young people's societies would soon die out but for the active support of the older, but by no means superannuated, members.

The relation of the young people's meeting to the other church services has been a perplexing problem from the first. Objections to holding it on a week-day evening have been made on the ground that many young persons are otherwise employed, and that if they can and do attend, they feel that this excuses them from being present at the church prayer meeting. On the other hand, if the young people's meeting is held at 6.30 Sunday evening, the complaint is sometimes made that "it takes the starch out of the 7.30 service." In many cases this is precisely what the 7.30 service needs. If it were more flexible, it might be more attractive. In some instances where pastors have imagined that the young people's meeting decreased attendance at the church service, they have been advised to have the former discontinued for a while, only to find that the situation became still worse. Usually the tendency to go home after the 6.30 service is most noticeable where, through neglect of proper oversight from the pastor or the church, the young people's organization has been suffered to drift into independence of the church. The obvious remedy is to win it back to such loyalty that the 6.30 service shall become a source of strength to that which follows, as it actually is in the vast majority of instances, notwithstanding the unfavorable hour. But, even if some of the young people go home, the older ones should remember that many of them have already attended two or three services; that the young people's society is the

training school of the church; that the feeblest effort at self-expression has more value in developing efficiency than the most eloquent superimposed expressions of the pastor; and that, therefore, if a choice between the two services *must* be made, it would be wiser to encourage attendance at the former than at the latter.

Note 2. The Christian Endeavor Societies. The administrative center of Christian Endeavor is the United Society. It consists of one trustee from each of the leading evangelical denominations. It is simply an agency for printing the literature, for scattering information, and for answering the thousands of letters of inquiry from all parts of the world. It levies no taxes, asks for no contributions from the local societies, and assumes no authority over them. All profits from its publications, books, and badges are used in extending the Christian Endeavor idea over the world.

Among the principles adopted by the Fifteenth International Christian Endeavor Convention, held in Washington, D. C., in 1896, were the following:

"First and foremost, personal devotion to our divine Lord and Savior, Jesus Christ.

"Second, the covenant obligations embodied in a prayer meeting pledge, without which there can be no true society of Christian Endeavor.

"Third, constant religious training for all kinds of service involved in the various committees, which . . . are, equally with the prayer meeting, essential to a society of Christian Endeavor.

"Fourth, strenuous loyalty to the local church and denomination with which each local society is connected. . . .

"Fifth, we reaffirm our increasing confidence in the interdenominational spiritual fellowship, through which we hope, not for organic unity, but to fulfil our Lord's prayer, 'that they all may be one.' . . .

"Sixth, Christian Endeavor stands always for Christian citizenship. It is forever opposed to the saloon, the gambling-den, the brothel, and every like iniquity. It stands for temperance, for law, for order, for Sabbath keeping, for a pure, political atmosphere; in a word, for righteousness. . . .

"Seventh, that all moneys gathered by the various societies of Christian Endeavor for the cause of missions be always sent

to the missionary boards of the special denomination to which the particular society belongs. . . .

" Eighth, Christian Endeavor has for its ultimate aim a purpose no less wide and lofty than the bringing of the world to Christ."

The work of each local society centers in its own weekly prayer meeting, whose topics are suggested by the United Society. Aside from the word of testimony or prayer required by a pledge from each member, there are numerous committees to look out for new members, appoint leaders, arrange programs, and to furnish *practice* in Christian activities and Christian fellowship.

Note 3. In the Epworth League. The publications and supplies of the League are now under the immediate control and management of a central office. Its policy and work are directed by a Board of Control composed of seventeen members. The expenses of the central office are met by a " disciplinary collection " fixed by the Board of Control at five cents a member for Senior Chapters, three cents for the Intermediate Chapters, and two cents for the Junior Chapters.

The work of the League is (*1*) *educational*, to enable the young people of the church to " attain symmetry and intensity of Christian character and intelligent effectiveness in Christian service. This educational work is conducted along the lines of Bible study and mission study, and in holding institutes for training League workers for leadership in every department; as a result of these institutes, hundreds of young men have given themselves to the ministry, and hundreds of other young persons have gone to the mission fields or engaged in deaconess work or other forms of special service." (*2*) *Evangelistic*. " The primary object of the Junior League is to secure the conversion of boys and girls, and to confirm them in an intelligent Christian faith. Personal evangelism is constantly gaining ground and receiving increased attention throughout the Senior League."

Note 4. In the Baptist Young People's Union. The publications and supplies of the Union have been taken over by the American Baptist Publication Society in Philadelphia, where the headquarters of the organization are located. The independency of the Baptist churches extends to their local societies, each of which frames its own constitution, determines its own

policy, and outlines its own work. The object of each local Union, as expressed in a model constitution recommended by the Baptist Young People's Union of America, "shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations."

The work here also centers in the weekly devotional meeting. Aside from "testifying," the work is distributed among six or eight committees having in the main duties similar to those assigned to corresponding Christian Endeavor committees.

Note 5. In the Lend-a-Hand Clubs. To belong to the Central Society each club pays an annual due amounting to ten cents for each member. With the amounts so contributed the Central Society is in position to render prompt aid in many cases where united rather than merely local action is needed. Such, for example, is the Book Mission, which annually purchases thousands of good books and sends them in small lots to Southern schools. The members of the local clubs pledge themselves to be, so far as they are able, truthful, unselfish, cheerful, hopeful and helpful, and to use their influence always for the right, never to use vulgar and profane language, to show respect for the old, to be kind to animals, to avoid tobacco and stimulants, and to oppose ill treatment of the young and unfortunate. An essential rule is that each club, whatever literary or other form of entertainment may occupy the greater part of the time, shall at each meeting bring forward and act on some plan for the benefit of some one outside its own membership.

Note 6. In the Knights of King Arthur. This order depends largely on its impressive ritual, its secret passwords, and other mystical and semi-military devices dear to the gang spirit of the boy and designed to win and hold his attention. The order is built up on seven ideas:

1. Merlin. As Merlin was the great magician at King Arthur's court and his adviser, so each "Castle" has as its Merlin the person of an older boys' club director. He is seated beside the throne, is a member of all committees, and has a peculiarly confidential relation to the leaders of the club.

2. Rotation of Office. To avoid jealousy and to give all the boys experience in parliamentary procedure and leadership.

3. Use of Heroic Names. Each boy on becoming a member assumes the name of a hero, knightly or modern, as his own, and in the Castle is known by no other. This has a profound influence on character.

4. The Degree System. The three degrees of Page, Esquire, and Knight can be won only by actual achievement, and the last named only after having united with the church.

5. The Siege Perilous. Beside King Arthur's throne there stood a vacant chair waiting to be filled by a peerless knight who was to come. It was eventually filled by Sir Galahad. For any achievement, physical, mental, or heroic, any member may by unanimous suggestion be permitted for one evening to fill the vacant seat, the Siege Perilous, on the other side of the throne from Merlin's.

6. The Peerage. A graduated scale of tests applicable to every kind of effort, and reasonable in severity, will, when met, give those who try for them successive ranks of nobility.

7. Liturgy. This comprises all forms and ceremonies under which the previously mentioned plans are conducted.

Note 7. The Knights of the Holy Grail. This order while using in a subordinate degree the story of King Arthur, the Round Table, and the Holy Grail, presents Christ, the Son of God, as the pattern Knight. It is founded on the New Testament as the word of God, it teaches missions as the advance of the army of God, it inculcates purity as the character of every child of God, and, like the church itself, it centers in the Lord's supper as the memorial feast of the children of God. The Bible is the central teaching, the legend of the Holy Grail being used only as a parable. It claims to be the only church club that reaches young men over twenty. The young men and small boys do not mix, the former having their meetings in the evenings and the latter in the afternoons. Hence more young men join, making the Grail the young men's order of the church. Church officials can attend at any meeting. While the "Castles" are not found outside of churches and Young Men's Christian Associations, the membership is open to all boys of manliness whether they are church members or not. The underlying purpose is the cultivation of Christian chivalry in the young manhood of the world through any church denomination.

Note 8. Young People's Societies and the Church. That the young people's societies have generally been a great help in

holding and developing the younger members, and of quickening the spiritual and social life of the churches is unquestionably true. In many cases, however, they seem to have lost sight of the common interests of the church and to have rested content with a discharge of the obligations connected with themselves. By establishing closer relations with the Sunday school, by giving a heartier support to the Sunday evening service, and by offering a more generous assistance to the pastor in such parish work as he may indicate, many societies would greatly increase their usefulness, and entirely do away with the feeling that they are a hindrance rather than a help to the church.

ADDITIONAL READING REFERENCES.

In addition to the references given in Lesson 18, note the following: (*1*) Wells: *Expert Christian Endeavor*, a Textbook of Christian Endeavor Methods and Principles; in the form of questions and answers it covers long established as well as advanced methods in training young people for Christian efficiency. (*2*) Clark: *Christian Endeavor in Principle and Practice.*

REVIEW QUESTIONS.

1. Mention the chief young people's societies now organized.
2. What growth had the Christian Endeavor movement reached in 1912?
3. What is the psychological principle on which the Order of the Knights of King Arthur and similar organizations are founded?
4. What is the distinctive aim of the King's Daughters?

QUESTIONS ON THE LESSON.

1. What is the general motive underlying the formation of all young people's societies?

2. How are young people's societies becoming more useful to the churches?

3. What is your opinion as to an age limit to membership?

4. How can the young people's meeting become an aid to the church services?

5. What is the function of the United Society of Christian Endeavor?

6. Mention some of the principles on which the Christian Endeavor movement rests.

7. Describe the central management of the Epworth League.

8. What are the aims and purposes of the local Leagues?

9. What objects are aimed at in the Young People's Baptist Unions?

10. What methods are adopted in the Lend-a-Hand Clubs?

11. What means does the Order of the Knights of King Arthur use to awaken enthusiasm?

12. What is the distinctive purpose of the Knights of the Holy Grail?

13. How may most young people's societies increase their usefulness?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How many young people's societies are there in the churches in your vicinity, and what are their names?

2. When are young people's societies helpful to a church?
3. When do they become a hindrance?
4. What personal benefits have you received from connection with a young people's society?

QUESTION FOR CLASS DISCUSSION.

What is the true mission of a young people's society connected with a church?

Lesson 20. THE PASTOR'S PARISH WORK.

Scripture Reading: Paul's Pastoral Work at Ephesus. Acts 20: 17–35.

Note 1. Importance of the Pastor's Parish Work. There is frequently witnessed a tendency to overemphasize the importance of the minister's work as a preacher in comparison with his work as a pastor. When a church is seeking for some one to fill a vacancy in the pulpit, almost the first quality sought is brilliancy in public utterance. The older and wiser members of the church, while fully appreciating the value of good preaching, know by long experience that this is only one part, and sometimes the smaller part, of a faithful minister's work. Many a man with shining pulpit abilities has failed wherever he has gone because of equally marked deficiencies in his work outside of the pulpit. On the contrary, many a one, altogether inconspicuous as a preacher, has so exalted his ministry by his parish work as to make it a source of lasting strength and blessing in every church to which he has ministered. Churches, and especially young people, so far as they have a voice in the choice of a pastor, should understand that a minister's qualifications for his parish work demand fully as much consideration as the impression he makes in the pulpit when preaching as a "candidate." To the entire community he should embody the spirit, life, and ministry of Christ as this is reflected in the life of the church. The brilliant preacher wins admiration, the faithful pastor wins affection. Affection always accomplishes more than admiration.

Note 2. The Changed Character of Pastoral Work. Time was, not long ago, when the minister's pastoral work consisted mainly in systematic visitation among his parishioners for the purpose of inquiring into their spiritual welfare and offering a

prayer, calling on the sick to administer religious comfort and consolation, officiating at weddings and funerals, looking after the needs of the poor and distressed and rendering such other services as he might be in position to give. The "parson" was pre-eminently the *person* who rendered religious services to the community. The church machinery was of the simplest kind and almost ran itself—Sunday school, the mission circle, the sewing society, and the choir being the chief organizations. The administrative duties of the pastoral office were reduced to a minimum. His position invested him with marked dignity and conceded authority. Even his dress set him apart from common men and announced his calling.

Our age has changed much of this. It has made the pastoral office much less professional and arbitrary and far more human and natural. When the mission of the church was regarded as saving souls for another world, the pastor's work among his people was related wholly to the individual. Now, when the mission of the church is regarded as saving men for this world as preliminary to a future salvation, the pastor's work has become largely socialized. Then religion was deemed to have done its work when it had brought men and women into the shelter of the church and had set before them spiritual bread and the water of life. To-day the church is becoming aware that religion means also providing healthful homes, a living wage, and opportunities for physical and intellectual betterment. The preacher faces not merely questions of individual repentance, faith, forgiveness, and holiness, but problems that have to do with the reorganization of society on a juster basis than the present one. Inevitably his work has taken on a vastly larger scope and a different complexion. He is no longer an ecclesiastic, but a man among men.

The causes that have brought about this change in the pastor's work have also wrought a radical change in the activities of the church. Instead of laying the whole burden of the church's work and responsibility on the minister, the modern church regards itself as a working body, organized into a multiplicity of societies, male and female, young people and old people, each having its own specific aim, and fulfilling its mission in its own particular way. In many instances the minister has become largely an administrator who is expected to keep the complicated ecclesiastical machinery running. Under his wise and inspiring leadership the people are to be trained to work.

It is his duty to multiply himself by raising up the largest possible number of capable assistants who, moved by the impulse he has given them, shall carry his ministry into all the ramifications of society. He must show them that by doing for others, bearing the burdens of others, identifying themselves with the struggles and labors of others, they are in the highest and noblest way serving themselves, receiving back in some finer and imperishable form the things they seem to be sacrificing at the call of Him who came, not to be served, but to be a servant of all. By a clear recognition of these fundamental changes which our age has wrought in the pastor's parish work, and by a prompt and cheerful offering of themselves for such service as the pastor may point out, the young people will be able to render assistance of inestimable value to him, and of lasting benefit to themselves and to the church.

Note 3. The Pastor's Personal Ministry. The transformation of the modern church into a working organization, and the consequent burden of administration placed on the pastor, do not release him from cultivating that personal acquaintance with his people on which his ministry must largely depend for its success. No pastor can know his people, so as to minister most effectually to their needs, who does not know them in their homes. But the character of this visitation has greatly changed. The formality and solemnity of the old style of parish visitation, when the pastor was expected to address himself to the entire family, parents, children, and servants, individually, on the exceeding importance of spiritual things, and to close his visit with a prayer, has largely passed away. With the frequent laying aside of the ecclesiastical garb, and the professional air, the minister has become more humanized, and his parochial work has correspondingly taken on a more social and friendly tone. He calls on his people, not so much to continue his Sunday preaching, as to individualize them by seeing them in the environment of their homes, to learn their peculiarities and needs, and to draw closer the bonds of personal friendship. " In these brief social calls the pastor may be able to let the people see that he is interested in all that concerns them; that he has been thinking about them, and studying their welfare; that he is rejoicing with them in their prosperity, or bearing their burdens with them; that his deepest wish is to be a trusted and useful friend. The pastoral call that conveys

this impression to their minds is a thoroughly successful call, even though there may have been no preaching or even praying connected with it."

The pastor who shows himself a sympathetic friend will soon find himself a confidential counselor. He need not pry into the inner life of his parishioners. But, on the other hand, there is a multitude of people who are in perplexity or trouble, who have become weary and discouraged, who have fallen into religious doubt, or who beneath a smiling face carry sorrows that eat like a worm at the heart. To open their hearts to some trusted and wise friend would be an unspeakable relief to them. Most likely in all their circle of acquaintances there is not one who possesses the requisite qualifications. The pastor is the very one who, by his wide experience of life, his knowledge of human nature, his disinterestedness, his sympathy with the weak and tempted, and his charity for those who have fallen, is in position to receive as a sacred trust confidences freely offered. Such confidences afford the wise winner of souls matchless opportunities for giving not only wholesome counsel respecting the matter in hand, but for leading the person who consults him to acceptance of, or greater trust in, Christ as the truest friend and the best helper in all perplexities, sorrows, and misfortunes.

The more natural and brotherly relation which the pastor sustains to his flock to-day makes such confidences more easy than of old. Many persons who nurse their troubles alone would find great comfort and strength in speaking of them to a faithful minister. Young people, especially, are often beset by doubts and temptations that might be wholly removed by a few moments' frank conversation with their spiritual adviser. To dissipate doubts, to comfort those in trouble, to assuage sorrow, to strengthen the weak, to encourage the heavy laden, to revive a drooping faith, this is the sweetest and holiest part of a pastor's parish work.

ADDITIONAL READING REFERENCES.

(*1*) Pratt: in *Recent Christian Progress*, pp. 350–355. (*2*) Ian Maclaren (John Watson): *The Cure of Souls*, pp. 207–242. (*3*) Lyman: *The Christian Pastor in the New Age*. (*4*) Gladden: *The Christian Pastor and the Working Church*, pp. 172–203. (*5*) Dykes: *The Christian Minister and his Duties*, pp. 300–306.

REVIEW QUESTIONS.

1. What are some of the leading principles of Christian Endeavor?
2. What are the two main lines of work in the Epworth League?

3. How does the Baptist Young People's Union do its work?

4. What moral and benevolent ends are sought in the Lend-a-Hand Clubs?

5. On what does the Order of Knights of King Arthur depend for its success?

QUESTIONS ON THE LESSON.

1. How does the importance of the pastor's parish work compare with that of preaching?

2. Until recent years what was the character of the pastor's parish work?

3. How has the modern social awakening affected this work?

4. How has it affected the organization of the church?

5. How has this development of a working church reacted on the minister's parish work?

6. Describe the old style of pastoral visitation.

7. How have modern conditions affected this part of a pastor's work?

8. What intimate relations does a pastor's work often involve?

9. How can such intimacies be turned to spiritual advantage?

10. What benefits may young people reap from friendly relations with their pastor?

SUBJECTS FOR FURTHER STUDY AND NOTE-BOOK WORK.

1. On which side of his work, the preaching or the parish administration, does your own pastor seem to put the greater emphasis?
2. Which kind of pastoral visit do you value the more, the strictly professional or the mainly social and friendly?
3. Which kind do you think is likely to prove the more valuable religiously?

QUESTIONS FOR CLASS DISCUSSION.

1. In view of Acts 6: 2, is it right to put on a pastor the burden of the parish administration?
2. Is there any provision in your church for getting every member at work in some appropriate sphere of Christian activity? What would you think of requiring every member to make an annual report as to the kinds of Christian work he is doing? Should the pastor be authorized to call for such reports?

Lesson 21. MAKING UP A CHURCH BUDGET.

Scripture Reading: Money Collected and Spent for Temple Repairs. 2 Chron. 34: 8–13.

Note 1. The Church Budget. A budget is a statement of probable revenues and expenditures for the ensuing year. A church budget is a detailed statement prepared by the church treasurer or finance committee of the several sums that can reasonably be depended on to constitute the church's total income, and of the items that may be expected to enter into its total disbursements. When the former exceeds the latter, the outlook is joyful; when they approximately balance, the situation is regarded as satisfactory; when the latter exceeds the former to a marked extent it means a deficit which must be met by a reduction of expenses or an increased income.

Note 2. Why a Budget is Necessary. The activities of every church are usually classified under two heads, spiritual and temporal—a religious side and a business side. The latter exists for the sake of the former. No matter how small an organization may be, or how ideal its aims, it can seldom or never

escape expenditures of some sort. Making provision for defraying this cost should not in the case of a church be regarded as secular business, but as a part of the Lord's work, altogether necessary, dignified, and religious. A faithful treasurer and collector whose voice is never heard except at the annual business meeting, but who faithfully looks after the finances and church accounts, is probably doing a religious work equal to that of the member who warms the hearts of the hearers by his fervor in the prayer meeting. Each is a member of the body of Christ contributing according to his ability to the welfare of the whole.

In a small church the business side may be a comparatively simple affair. The treasurer, who is usually also the collector, receives and disburses the funds, keeps the accounts and reports to the church once a year, or oftener if required. Its affairs go on much in the same way year after year, revenues and expenditures average up about the same, and a formal budget is dispensed with. Extraordinary expenses are met by special appeals. But this is not the best way even for a small church.

A large and successful city church, on the contrary, is a wholly different matter. Its management is a distinctive business that requires executive ability, financial aptitude, and technical skill of a high order. Its income is derived from so many sources, and its expenditures take on so many forms and are so likely to vary from year to year, that a careful adjustment of disbursements to revenues must be made in order to keep it on a sound basis. In churches of moderate means this is often neglected, in the hope that any deficit at the end of the year will be made up by a few of the richer members. This is a bad policy. While it is true that the church is not, like a factory or a store, a money-making enterprise, its business methods should be none the less carefully considered. A budget sets before a church a definite goal to be reached. It prevents the making of appropriations for which there are no prospective funds. It helps the church to detect unwise and disproportionate appropriations, and it oftentimes stimulates the members to make larger offerings for objects that have not been provided for as they deserve.

As a practical illustration of the benefit of a budget as an essential factor in a sound financial policy the experience of a church in Providence, R. I., may be cited. In 1911 the financial methods were thoroughly reorganized, and a careful budget

presented to the church alike for operating expenses and benevolences. In the church Year Book for 1912–1913 the finance committee reports, "A successful year. For the first time in quite a number of years we are to close the financial year without a deficit. . . . The budget system has resulted in prompt payment of bills and considerable increase in the number of contributors." In fact, after paying out over $7,000 for operating expenses there was left an unexpected balance of $720.58. At the same time nearly $2,000 was raised for benevolences. The committee adds: "Loose financial management of the average church, resulting in deficits, keeps more men from our churches than any other one cause."

Note 3. Some Typical Budgets. As concrete examples of church budgets a few are here tabulated for study and comparison. Some budgets go into minute details, some lump together items that others separate, and some give in the briefest way only the chief items of income and expense. To avoid overloading the table with a multiplicity of items, and to facilitate comparison, seven budgets have been chosen that permit a grouping of similar details. They represent churches of several denominations with memberships ranging from two thousand down to a little over a hundred, and incomes from nearly fifty thousand dollars to about fifteen hundred. The names or locations are not given, but the following descriptions will assist the student in understanding each situation more intelligently.

I. The chief institutional church in one of the largest Eastern cities. It is a great hive of religious activities, reaching out not only for strangers near at hand, but enlisting workers from many miles around. A comparatively small part of its income is derived from invested funds, while the great bulk of it comes from voluntary offerings. All the seats are free. Sunday evenings every one of the three thousand sittings is taken a few minutes after the doors are opened. Note that the funds for home expenses and benevolences are not separated, and that appropriations are made from the total receipts as needed. The Sunday school appropriation is for two schools.

II. A metropolitan church enjoying a good-sized income. Observe that a little more than one-half is derived from pew rentals and plate offerings, while the large balance has to be made up by voluntary subscriptions. This budget very point-

edly emphasizes the financial obligations resting on the congregation.

III. A suburban Eastern church situated in a rich residential community. The neighborhood has as yet been only lightly touched by the erection of apartment houses, and the evils of a floating population. The income is almost entirely derived from pew rentals and plate offerings. A remarkable part of this budget is its benevolences, which are nearly twice as large as its operating expenses. The contributions to foreign, home, and city missions amount to over $12,000, and a local hospital is cared for to the extent of $4,500.

IV. A suburban Western church surrounded by a substantial residential population. Here also subscriptions amounting to about one-third of the operating expenses are called for.

V. An Eastern suburban church situated in a wealthy community where individual homes are being rapidly displaced by high-class apartment houses and a drifting population. The church feels the instability of a support derived from such a source. A year ago it made up a budget based on the income for the preceding year. Without any apparent reason a slump in the income followed, so that the present budget, after scaling down expenses to the last limit, still faces a deficit of $1,575. The church a few years ago shifted from rented to free pews. This probably explains the deficit at least in part.

VI. An active average church in a small Pennsylvania mining city. Under " All other expenses " are included nearly $600 for the payment on a debt, and $1,350 for reduction of principal.

VII. This is a small church in a somewhat somnolent New England village. Like the other Protestant churches in the place, it has for a score of years held on the even tenor of its way. It is typical of a great multitude of similar churches that amidst many discouragements and difficulties are exerting a spiritually leavening influence on their surroundings. How the $374 shortage is to be made up the treasurer does not know, but trusts to Providence.

COMPARATIVE TABLE OF CHURCH BUDGETS

Estimated Receipts	*I*	*II*	*III*	*IV*	*V*	*VI*	*VII*
Pew rentals		$8,400	$11,300	$7,400			
Weekly pledges	$14,300		200		$6,600	$2,600	$620
Plate collections	13,300	1,200	800	1,300	1,000	375	165
Interest from invested funds	3,200		190				200
From all other sources	14,200		550	500		2,400	185
Additional income needed		9,145		4,321	1,575		374
Total estimated receipts	$45,000	$18,745	$13,040	$13,431	$9,175	$5,375	$1,544
Estimated Operating Expenses							
Pastor's salary, assistant pastor, church visitors, and pulpit supplies	$14,000	$7,800	$5,180	$4,250	$5,000	$1,820	$1,000
Music	6,500	4,150	3,500	3,000	1,000	125	130
Sexton		1,500	1,000	720	1,000	200	100
Fuel and lights		875	1,300	750	800	140	160
Printing	1,300	710	230	225	300	110	42
Sunday school, or schools	(2) { 900 / 750	500	1,750	650			
All other expenses	10,950	3,210	1,280	3,836	1,075	2,900	112
Total estimated expenses	$34,500	$18,745	$13,040	$13,431	$9,175	$5,375	$1,544
Estimated Benevolences	$10,500	$23,000	$26,000	$7,000	$3,500	$400	$150
Total amounts needed	$45,000	$42,745	$39,040	$20,431	$12,675	$5,775	$1,694

Note 4. Some Deductions from the Preceding Budgets. The most conspicuous feature in all these budgets is the emphasis placed on the preaching function of the church. This includes not only the salaries of ministers and assistants, but music and seventy-five to ninety per cent of the remaining expenses. The finances of the church are organized around the sermon as the building is around the vast auditorium that stands empty all but a couple of hours in the week. Everything else is subordinate to that. All this is a survival from ages in which the public proclamation of religious truth was regarded as virtually the sole duty of the church.

A second conspicuous feature is the insignificant place given to the teaching function. Notwithstanding the fact that in modern Protestant churches eighty-three per cent of the additions come directly from the Sunday school, this department, where it is not left to shift for itself, receives only an insignificant fraction of the funds. Its supplies, besides being stinted, are often the cheapest in the market. Not only so, but the major

part of its contributions are diverted to outside enterprises which, however worthy, are in many instances not nearly so much in need of support as the school itself. No one denies that the pupils should be trained to consider other interests than their own, but not until the school itself has been provided for in a degree somewhat commensurate with its importance. The table shows that the seven churches there represented estimated their operating expenses for pulpits and music alone at $57,649 and the appropriations for the Sunday school at $3,350, or respectively a little under ninety-five per cent and a little over five per cent. Three of them gave nothing for the support of the school.

There is a growing opinion that the Sunday school should not pay directly for its own support, but into the church funds from which liberal appropriations should be made for the school expenses. The growing custom on the part of Sunday schools of giving to missions and philanthropies is a distinct educational advance.

Detailed estimates of benevolences cannot be given. If they were available, they would show that while the churches are awake to the importance of missions, their interest in social reforms has only occasionally begun to reveal itself in the budgets. The exceptions are the larger and wealthier city churches whose great endowments enable them to engage in social and philanthropic work on a somewhat extensive scale.

Other instructive showings are made by these budgets, but limitations of space permit noticing only one more. The estimated benevolences are $70,550, of which approximately $60,000 will be given for missions of all kinds all over the world. Nobody who knows the value of this work, so far from begrudging a cent of it, but wishes the amount were ten times as great. But in none of these budgets is a single dollar specifically appropriated to the solution of the boy problem which lies at the door of every church, and is one of the most important that the church faces, and which so far as any effort is made to solve it is usually dependent on the scanty pennies of the boys themselves. Suppose only five per cent of the money now spent for preaching and music were spent in devices for holding boys at the age when they are most susceptible to religious influences, and when they are also most likely to drift away; it would require no prophet to foretell that a long step had been taken toward the solution of the boy problem.

As the Master sits over against the church treasury to-day watching the disposition of church funds, may He not have occasion to say with sadness, "These ought ye to have done, and not to leave the others undone"?

ADDITIONAL READING REFERENCES.

Literature on the subject treated in this lesson is not easily obtained. Little seems to have been written on it. The chief material is a study of actual budgets.

REVIEW QUESTIONS.

1. How does a pastor's parish work compare in importance with his pulpit work?
2. In what respect is a pastor's parish work different now from what it used to be?
3. How does a pastor's parish work bring him very close to his people?
4. How can the young people of the parish benefit themselves by cultivating intimate relations with the pastor?

QUESTIONS ON THE LESSON.

1. What is a church budget?

2. Should the administration of church business be regarded as religious work?

3. Why are budgets commonly dispensed with in small churches? Is this wise?

4. Why are they needed in large churches?

5. What is the most conspicuous feature on the expense side of every church budget?

6. Judging by the usual budgets, what estimate is placed on the Sunday school as compared with the preaching service?

7. What do budgets suggest as to any appreciation by the churches of responsibility for social and philanthropic reform?

8. What extraordinary neglect is revealed in all the budgets tabulated in the lesson?

9. What other defective disproportionate use of funds would you suggest?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Does your church treasurer or finance committee present a budget at the annual business meeting? If not, why not? If so, study it and form your own opinion of it.
2. If none is presented, get the treasurer's report for last year's receipts and expenditures and prepare a tentative budget for the next year, such as you would have presented if you had been in his place.
3. How much does your church appropriate for the support of the Sunday school?
4. How does this amount compare with that appropriated for preaching and music?
5. How do the total expenses of the school compare with its contributions to benevolences?

QUESTIONS FOR CLASS DISCUSSION.

1. Should every church, large or small, be presented with a budget at the beginning of each financial year?
2. Which item of expenditure in your church brings the largest results per dollar?
3. Which item brings the smallest results per dollar?
4. Why are not churches more businesslike?

Lessson 22. RAISING CHURCH FUNDS.

Scripture Reading: Rules for Christian Giving. 1 Cor. 16: 2; 2 Cor. ch. 9.

Note 1. The Twofold Object of Church Funds. The first financial duty of a church is to provide for its own running expenses. The fixed charges include, as seen in the budgets

presented in the previous lesson, the salaries of minister, organist, and janitor, pulpit supplies during summer vacation, fuel, light, insurance, and incidentals. To these must be added, as far as the church desires and can afford, many other items, such as a choir, weekly calendars, Sunday school supplies where the church pays for them, power, whether a boy, water, or electricity, to pump the organ, compensation for the services of the treasurer and collector, and so forth. These expenses must be met by the church before it can respond to outside calls.

The church that lives simply for itself, however, is as surely doomed to moral and spiritual decay as the individual who centers all his thought and efforts on himself. When the home expenses have been met as liberally as the revenues of the church allow, the further obligation arises of contributing to such religious and philanthropic enterprises as make for social betterment and the coming of God's kingdom. The sums contributed to missions of all kinds, education, ministerial aid, hospitals, relief of the poor, and a score of similar agencies are usually designated by the collective term " Church Benevolences."

Note 2. Raising Church Funds by Taxation. In the early colonial days when the churches of the established order formed an integral part of the community the expense of maintaining them was borne by a tax on the property holders in the town or parish. This is still the case in European countries that retain established churches. In those countries people who separate themselves from the establishment are called " dissenters," and support not only their own churches by voluntary offerings, but are taxed for the support of churches in which they do not believe.

The support of religious organizations by funds taken from the general tax levy is contrary to the accepted policy of our government whether National or State. All religious bodies are thrown upon their own resources in sustaining and promoting their distinctive beliefs. Aside from efforts on the part of certain religionists to evade this prohibition by obtaining public support for some of their sectarian institutions, the law receives universal approbation, and has proved its wisdom in the increased spirituality and devotion of the churches.

Note 3. Raising Church Funds by Rental of Pews. Until recent years Protestant churches have commonly relied on pew rents for an income, the most desirable pews being rented at

the highest price. It is probable that this system is still retained by a large majority of the churches, but modified in some cases by making all the sittings free at the evening service. The advantages of the system are that it provides a fairly stable revenue, that this revenue can be adjusted to the financial needs of the church by increasing or lowering the price of pews or sittings, and that by a graduated scale of prices it adapts itself to the abilities of the poor as well as the rich.

The objections to the system are that it sets people apart in the church on the basis of worldly possessions, and thus tends to drive away the laboring people who feel that with their meagre wages they cannot afford to pay pew rent. Sometimes this may be the case, but often it is a mere pretext for staying away from the churches. Secondly, it throws on the minister the responsibility of filling the pews so as to provide an income. If the minister is a preacher of only moderate abilities, he is sorely tempted to resort to sensations to attract auditors. Thirdly, the churches themselves are tempted to engage in an ignoble rivalry for preachers with shining pulpit gifts, and to value their ministers chiefly by their ability as money getters for the church treasury.

An almost obsolete form of this pew system survives in some of the older portions of the country. In purchasing land and building for a church edifice a century or so ago the necessary funds were sometimes raised in whole or in part by selling the pews outright to the members of the congregation, who transmitted them to their heirs the same as any other real estate. If the church happened to be situated in what has now become the congested business section of a great city, the pews have become worth from ten to fifteen thousand dollars each, owing to the enormously increased value of the land, so that the owners in order to retain them are willing to pay a big annual assessment instead of the moderate tax levied at first.

Note 4. Raising Church Funds by Voluntary Contributions. The evils attending the pew rental system have frequently become so acute as to lead many churches to abandon it in favor of free pews. In Roman Catholic churches the sittings are free in the sense that the worshiper is free to sit where he pleases. But before he exercises this liberty he must pass at the entrance to each aisle a man seated at a table on which he is expected to deposit at least the tariff fixed for that particular

hour. This is lower for the early morning services attended mostly by laborers and servants, and higher for the well-to-do who come at the later and more fashionable hours. Such a system is practicable only in churches ruled by an autocratic hierarchy.

In Protestant churches that have substituted free pews for rented, the change has been made in some such way as this: First of all, the pewholders are asked to sign cards pledging themselves to give in weekly or quarterly payments at least as much as will aggregate for the year a sum equal to their previous pew rents. Then every member of the church who has not hired a sitting is urged to pledge, for the current expenses and benevolences, weekly offerings however small. Quarterly payments are acceptable, if more convenient, as they are likely to be in the case of non-residents. These cards should be returned before the annual business meeting, so that the church can then know how much it has of promised income on which to base appropriations for the ensuing year.

To facilitate the presentation of the offerings, to serve as constant reminders, to enable the giver to note omissions, and to enable the treasurer to keep an account with each contributor, sets of fifty-two envelopes for church expenses and fifty-two for benevolences are provided, or a single " duplex envelope " with two compartments. These are dated for each Sunday in the year, numbered with the donor's number, and marked by him with the amount inclosed. The system is simple and effective. Almost always it serves to increase the annual income. It is in accord with the Apostolic directions in 1 Cor. 16: 2. Those who have for years rented certain pews or sittings are usually given the privilege of occupying the same, with the understanding, of course, that if they come late and find strangers in their accustomed places, they are to seat themselves where they can without complaint. Members of the church and other regular attendants will feel that, however small their offering, they are entitled to a seat, since they are helping to sustain the worship.

A difficulty experienced in any method of raising church funds is that of getting all the members to pay as they are able. Sometimes those who are least able pay most according to their means, while those who are most able give the least, or, in some cases, nothing at all. To participate in the benefits of the church without contributing to its support is the meanest kind of petty graft.

Tithing is a system of raising funds for religious purposes, compulsory under the Old Testament, but voluntary under the New. It consists in setting apart one-tenth of one's entire income for religious and charitable purposes. It is earnestly advocated by many Christians who themselves joyfully practice it. The injustice of the system lies in the fact that the smaller the income, the bigger becomes the practical value of the tenth. A rich man may give a tenth or a half of his income and still have enough left to enable his family to live in luxury, whereas for a poor man to give a tenth may involve severe suffering.

Note 5. The Apportionment System for Benevolences. Under the pew rental system the income from this source is understood to be used to meet the current expenses of the church. Contributions for missions and other outside objects are taken at appointed times, preceded by a more or less urgent appeal from the pastor. This method is quite uncertain as to results. It may be a rainy Sunday, or the pastor may be absent, or if present may content himself with a simple announcement and the result is a small collection. At the same time the great missionary enterprises are constantly expanding, calling for more men and more money. Oftentimes the missionary societies, administered with the utmost foresight and wisdom, have found themselves facing large deficits at the end of the fiscal year. Urgent appeals have been issued to the churches, and possibly at the last moment the deficiency has been made up, and then the strain is followed by a reaction. Sometimes the deficiency is carried on, increasing in magnitude from year to year until at length to avoid bankruptcy the denomination by a desperate effort clears it away.

In place of this haphazard and nerve-racking method, most of the larger denominations have now introduced the plan of apportioning to each church, according to some fixed principles, its just share of the common task. The results are almost always favorable. The churches having a definite task set before them, and a whole year in which to accomplish it, are stimulated to systematic effort. In some cases they fall short, in others the assigned amount is exceeded. A fine illustration of the latter is given in the case of a small Baptist church that had been in the habit of giving $25 to foreign and $10 to home missions each year. Quarterly collections for this purpose were taken. Owing to illness the pastor was absent several months

and the collections were omitted. At Christmas a strong appeal was made, with the result that $100 were given, all of which was sent to the foreign missionary society. The next year the apportionment system went into effect, and on the basis of the last contribution the foreign mission society asked for $102, the home mission society for $100, and other societies in proportion, making a benevolent budget for the little church of $260. To the astonishment of the church itself, the entire amount has been raised, and it continues to raise its yearly apportionment, which has now grown to about $360. Such a case is exceptional, but it shows to some extent what most churches might do by a hearty response to the apportionment plan. The gradually increasing apportionment provides for a gradual enlargement of the work to be done. As the plan works almost automatically, a large portion of the previous expense of collecting the money from the churches is saved annually by the various societies.

ADDITIONAL READING REFERENCES.

(*1*) Dr. Gladden in *The Christian Pastor and the Working Church*, pp. 206–209 discusses in a general way pew renting and free seats. (*2*) Cope: *The Modern Sunday-School in Principle and Practice*, pp. 151–160, in discussing Sunday school finances, says many things equally applicable to those of the church.

REVIEW QUESTIONS.

1. What is a church budget?
2. Give some reasons why a church budget is necessary.
3. What place is always occupied by the public worship?
4. What place is occupied by the Sunday school?
5. Mention some of the usually significant omissions.

QUESTIONS ON THE LESSON.

1. What are the two main objects for which churches provide funds?

2. How were church expenses provided for in colonial days?

3. Why is such a method not available now?

4. What advantages are presented by the pew rental system of raising funds?

5. What are its disadvantages?

6. Describe the advantages reaped by some churches from the unearned increment in land values.

7. How do Roman Catholic churches raise funds under a system of free pews?

8. How, under this system, do Protestant churches obtain an income?

9. What conditions led to the introduction of the apportionment system in raising funds for church benevolences?

10. How, in general, has this plan operated?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How does your own church provide for its current expenses?
2. How, for its benevolences?
3. Study the subject of "Tithing" in the Old Testament. Consult articles on "Tithes" in *Bible Dictionaries*.
4. Study the New Testament law of giving as formulated by Paul in the Scripture references at the head of this lesson.
6. Are you honestly giving what you believe to be your duty in helping to carry forward the work of the kingdom of God?

QUESTIONS FOR CLASS DISCUSSION.

1. How can church members be trained to systematic and generous giving?
2. How is a liberal endowment likely to affect a church?
3. Does the tithing system press equally on the rich and the poor?
4. When does one get the greatest pleasure out of giving?

Part II. NEW MOVEMENTS AND METHODS WITHIN THE CHURCH.

Lesson 23. THE BOY PROBLEM.

Scripture Reading: Strength the Characteristic of Young Men. 1 John 2: 12–17.

Note 1. Nature of the Boy Problem. Not long ago boys were judged and treated wholly from the adult point of view. If a boy shied a stone through a street lamp, for example, the act was regarded as due to wanton wickedness. Of course, breaking street lamps is not to be condoned in any circumstances. It entails expense and inconvenience to the community. Judged by the adult standard, it is very exasperating, and the boy who does so is rated as a bad boy. Possibly, however, the young lamp breaker may not be bad at heart. He merely judges the act by a different standard. The task of a wise teacher, therefore, is, not to try to flog him into being a good boy, but to discover his point of view and to displace it by a better one. This is the principle that underlies the whole system of modern education. Childhood and youth are studied, first, to discover the laws of their expanding life, and, secondly, to bring educational methods into conformity with these laws.

Religious workers have been slow to take advantage of the results of this study. They have earnestly desired to help the young people under their care, but their methods, designed for grown-up people, have not been suited to the needs of the young. Boys, especially, have often been driven away from religious influences as incorrigibles because parents or teachers did not understand their moral and mental nature, and did not know how to approach them along the lines of least resistance.

The boy problem, as defined by Prof. George A. Coe, is that "of helping the boy over from control by parental authority (and teacher-authority) to socialized self-control. The whole problem arises from the *necessity that control should be transferred.* Transfer cannot be prevented, ought not to be prevented, but it ought to be guided." The boy problem as related to the churches is simply this: To keep religion *within the natural life of the boy*, and to keep it *growing* toward full, manly devotion to the Christian life purpose. Hence the importance of the boy's natural life—his play life; particularly his gang life, which offers a peculiar opportunity for socialization. Boys *like* to have a man for gang leader.

Note 2. Psychological Elements in the Boy Problem. A study of the life of children and youth between birth and maturity shows that it may be divided into four stages: infancy, childhood, boyhood and girlhood, and youth or adolescence. The last of these begins about the twelfth year and extends to adult age, reached by females at about twenty-one and by males at about twenty-five. Until they approach adolescence, boys and girls reveal few marked differences, but after that the lines of distinctive physical and mental development diverge rapidly.

The boy who constitutes our problem may be placed between the ages of nine and eighteen. At the opening of this period he begins to be conscious of his own individuality, he feels more and more his importance, and reacts against external authority. He becomes aggravatingly independent, chafes at domestic control, and is filled with longings for a life of his own. Not unfrequently he arms himself with a gun, a big knife, and a hatchet and sets out on a wild chase after the freedom and joy of a barbarian life. He wants to be an Indian or anything else that takes him away from the restraints of civilization. This period extends from about nine to twelve.

This time of exaggerated self-consciousness yields presently to a longing for comradeship. This leads to the organization of groups or gangs. The gang becomes to the boy the embodiment of social authority, and loyalty to its members is his ideal of law and duty. This repetition of the racial tribal period with its braves and chieftains, allowing for overlapping, lasts usually from ten to fourteen years of age.

From about thirteen to fifteen the boy lives in the happy days of romance and chivalry. He has a great admiration for the bigger, stronger boy and yields him ready obedience. Concrete examples of courage and knightly achievement appeal to his imagination. The great heroes of history are his ideals. His hopes for the future are bright and strong. He lives in his imagination. He now repeats in a general way the feudal period.

In the high school age between fifteen and eighteen, the boy emerges into the self-assertive stage, when reliance on his own powers is gained through struggle. He finds that things worth doing or having are not won by dreaming about them, or by acquiescing in some one else's leadership. He must decide for himself what is best to do, and exercise his own powers in reaching results. His own personality is the center about which his thoughts and ambitions revolve.

Between eighteen and twenty-five, the college age, the youth discovers that he cannot realize his high purposes in life by working alone. He is living in the midst of an organized social order in which cooperation is the fundamental law. His allegiance is transferred from himself to the state, and according to its laws he must govern himself.

We see, then, that the whole period of adolescence is one of rapid and revolutionary changes, of shifting aims and purposes, of struggle for self-mastery, of high ideals, of longing for sympathy, comradeship, and love, and of keen susceptibility to all that is true, beautiful, and good. The boy's moral sense is so evenly balanced that his life easily swings either toward or away from religion. He needs intelligent guidance and sympathetic encouragement, but to be effective this must be given, not by nagging, or abstract argument, or by declaiming against his sinfulness, but by personal example, and by devices that appeal to his instinctive activities and rapidly shifting interests.

Note 3. The Critical Age. The period of adolescence, but more especially the central years between thirteen and eighteen, forms a critical part of a boy's life, when considered from a religious point of view. One of the best-known and most deplored facts in Sunday school work is that so few boys remain in the school after they reach the age of fifteen, just when they are most susceptible to religious influences. Before that they are held, indeed, but with a constantly increasing tendency to drift away. A comparison of methods usually employed with the mental and moral tendencies of boys at that age shows how unsuited they are to win his attention. Authority is invoked, but not the kind for which as yet he has developed respect; Biblical history is taught, but only in rare instances are lessons based on passages that appeal to his heroic or chivalrous instincts; religious doctrines are inculcated, but he cares nothing about them. The fact is that the subjects taught and the methods employed in teaching them have all been derived from an adult world which the boy has not yet entered, and which he does not understand. The work of the Sunday school becomes increasingly repugnant, and this combined with his growing struggle to be master of himself presently brings him to a point where he breaks with the school. This is the religious crisis in the boy's life which in the great majority of instances results disastrously, simply for lack of intelligent guidance.

Whatever success has attended the old method has been won by those whose love for boys and intuitive insight into their nature have enabled them instinctively to employ right methods.

Note 4. Attempted Solutions of the Boy Problem. Many persons ignorant of the results of modern child study have wondered at and expressed their disapproval of certain modern methods introduced to hold the boys. These methods have seemed to them both pitiably childish and hopelessly complex in comparison with the old uniform lesson and the stimulating prizes offered for the memorizing of Scripture. And yet these very methods have in each case been patiently and carefully worked out by students of boy life who in every device adopted have had before their minds some distinctive impulse of the boy.

Such an attempted solution is the Order of the Knights of King Arthur, with its strong appeal to the heroic and chivalrous spirit, to the love for comradeship, passwords, ritual and ceremonies. Such, too, is the Order of the Knights of the Holy Grail which combines with all these features the Boy Scout Movement, and thus brings into play the boy's love of woodcraft and animal life. The fact that the latter organization in a short time has reached a membership of seventy thousand, and is trebling the attendance of boys in church and Sunday school, shows that it has struck a responsive chord. Such is the Big Brother Movement which aims to save boys brought before the juvenile courts by giving to each of them a big-hearted guide and friend in the shape of a wide-awake business man who has not forgotten that he was a boy once. Such are the boys' clubs that are springing up in a multitude of churches, where the exercises are not of the junior prayer meeting style, but embrace games, outdoor sports, athletics, military drills, making collections, wanderings and other things dear to the boy's heart. Such, finally, are the boys' departments in the Young Men's Christian Associations, where similar means of interesting and winning boys are employed. A directory of social organizations for boys is given in Forbush's book, *The Boy Problem*.

All solutions that deal with groups of boys seek to utilize the gang spirit and to lead it along legitimate lines instead of letting it run rampant into the development of hoodlums and toughs. Most of them make a direct appeal to the boy's admiration for heroic characters. All of them can and should point to Jesus as

the most heroic of men, the most chivalrous of knights, and the most devoted servant of God and humanity.

That these attempted solutions of the boy problem have reached the end of perfection no one will claim. Happily one may say with confidence that they are steps in the right direction. It is the fate of pioneers to be underestimated, but they blaze the path that others tread to fame and empire.

ADDITIONAL READING REFERENCES.

(*1*) Forbush: *The Boy Problem*, 6th edition; *The Boy's Round Table*; *Church Work with Boys*. All these volumes deal with the boy problem from the point of view of one who has made a scientific study of boys and who has had a large experience in dealing with them. (*2*) Foster: *The Boy and the Church*. (*3*) Puffer: *The Boy and his Gang*. (*4*) "Boys' Work," in Vol. V of *Men and Religion Messages*, gives the results of an elaborate inquiry by a commission appointed expressly to investigate the boy problem, and to answer the question, "What can the ordinary local church, that has no special equipment, nor any special force of trained teachers, do for the boys of its own community?"

REVIEW QUESTIONS.

1. Why should church expenses not be included in a general tax on the community, the same as the cost of maintaining schools?
2. What objections are there to raising church funds by renting pews?
3. Describe the system of providing for church expenses by voluntary offerings.
4. How does the apportionment system for benevolences work?

QUESTIONS ON THE LESSON.

1. What principle underlies all modern systems of education?

2. What is the boy problem from a religious point of view?

3. What are the age limits of early, middle, and late adolescence?

4. Describe the barbarian period of the boy's life; the tribal period.

5. Describe the feudal period; the transition period to state allegiance; the self-governing period.

6. What are some of the mental and moral traits of the boy-problem period?

7. Why is the middle stage of adolescence a critical time in the boy's life?

8. Why does the Sunday school cease to hold most boys after the age of fifteen?

9. Mention some modern attempts to solve the boy problem.

10. What are the basic principles in these attempts?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How does the number of boys over ten years of age in your Sunday school compare with the number of girls? Get the exact figures.
2. How does the number over sixteen compare with the number of girls of the same age?
3. What special means have been adopted in your church to solve the boy problem? If any, state the result.
4. Are there any other churches in your community that are trying to solve this problem? If so, describe the means employed.

QUESTIONS FOR CLASS DISCUSSION.

1. Why have the Junior societies in Christian Endeavor, the Epworth League, the Baptist Young People's Union and similar organizations failed to solve the boy problem?
2. Find out what you can about boys' " gangs " in your own community. What do these gangs do? How old are the boys in them? What is the attitude toward them on the part of parents, teachers, the police, the courts, your Sunday school?

Lesson 24. MODERN CHURCH BROTHERHOODS.

Scripture Reading: The First Christian Brotherhood. Acts 4: 32–35.

Note 1. Modern Brotherhoods: What They Are. Recent years have witnessed a remarkable movement to enlist the male members of the church in response to the loud demand for service in the cause of Christ. We are entering on one of the most momentous social and economic revolutions in the history of the human race, a crisis in which the interests of the kingdom of God demand the work of men. If this kingdom is to have a place in the coming social order, it will be only because the Christian manhood of our time girds itself to grapple with a task that demands the intensest zeal, the most heroic energy, and a spirit of cooperation that subordinates all minor interests to the call of the Master. Old ideas of church membership as preparatory chiefly for a heavenly kingdom are being displaced by the idea of enlistment in an active warfare for the establishment of God's kingdom here and now as the controlling factor in human affairs.

As the name implies, " brotherhoods " are composed of men whose relation one to another is determined by their primary relation to Jesus Christ. They are His brethren and therefore brothers one to another. Every brotherhood, accordingly, is rooted in a local church. Its membership may consist of two or three who meet together " in His name." Their first task is to win over other men in the church to increased efficiency in the church itself; secondly, to unite them " for larger service in the community, in the State, and in the world, and thus make the church a public agency such as it never was before "; thirdly, to bring the blessings of salvation into the lives of unconverted men by leading them to Christ, into membership in His church, and zeal in His service. Brotherhoods, in a word, are organizations of Christian men, seeking to enlist men to do men's work in bringing the world to Christ.

Note 2. Beginnings of the Brotherhood Movement. The first concrete manifestation of the brotherhood idea in Protestant churches took place in 1883, when twelve young men constituting a Bible class in St. James' Episcopal Church in Chicago, were requested by the rector to take charge of a poor, miserable, drunken tramp, and were thereby led to see as never before the futility of mere Bible study without labor with God and for God and in God's name for the immediate establishment of His

kingdom. They had no notion of any organization. They simply promised to pray each day, and each week to make an earnest effort to bring some man under the influence of the Gospel, just as Andrew brought Peter to Christ. The idea took lodgment in other Episcopal churches, until at the present time the Brotherhood of St. Andrew has chapters, as they are called, in most of the leading parishes in the United States and in other lands.

Five years later, 1888, the Brotherhood of Andrew and Philip was organized for parish work in the Second Reformed Church of Reading, Pa. It seeks to promote individual work, to be especially helpful to the pastor, and to engage in every form of Christian activity. Its two rules of prayer and service are similar to those of the Brotherhood of St. Andrew. Unlike this, however, it has spread rapidly through more than twenty denominations. The society in the local church is a chapter, the chapters elect a denominational council which directs the denominational brotherhoods, and these councils again elect a Federal Council. "Any group or organization of men in any congregation or mission of any evangelical church, accepting the two rules of prayer and service may, with the approval of the minister, become a chapter of the brotherhood and be entitled to representation in the Federal convention."

Note 2. Spread of the Brotherhood Idea. Conditions inside and outside the churches combined to show the need of a greater masculine emphasis in religious work. The two brotherhoods mentioned in the preceding note showed how this need could be met. More and more rapidly brotherhoods of all kinds, with or without the two rules, and for the advancement of every form of religious activity, sprang up in local churches. Some denominations had hundreds of them before any attempt was made to bring them into touch one with another. Then the conviction gained ground that much more effective work could be done. The result was the organization of a large number of denominational brotherhoods, the chief of which are the following:

The Methodist Brotherhood was formed in 1908 by the consolidation of several previously organized church-wide brotherhoods. Its official organ is *Methodist Men.*

The Men's League of the United Presbyterian church was organized in 1906. Its official publication is the *Men's Record.*

The Presbyterian Brotherhood was formally organized the same year. Its official organ is *The Presbyterian Brotherhood.*

The Baptist Brotherhood was formed in 1908. It is well organized but does not as yet (1913) publish any official periodical.

The Congregational Brotherhood was also organized in 1908. The official organ for a time was *The Brotherhood Era*, but in 1912 it was combined with *The American Missionary.*

Other denominational Brotherhoods are the National League of Universalist Laymen (1907), the Brotherhood of Disciples of Christ (1908), the Lutheran Brotherhood (1909), the Otterbein Brotherhood of the United Brethren in Christ (1909), the National League of Unitarian Laymen (1909), and the Brotherhood of the Southern Presbyterian Church (1908).

In Great Britain the brotherhood movement is kingdom-wide, embraces all religious communions, has identified with itself some of the strongest men in Parliament, cooperates closely with the British Labor Movement, and is viewed as "a great masculine expression of the national life." Immense Sunday afternoon meetings attended in the aggregate by hundreds of thousands of men "embody the social consciousness of the time and seek to give expression to the ideals of religion through service of the common man."

Note 4. Leading Lines of Work. Merely to list the variety and wide range of activities carried on by the local brotherhood chapters would occupy ten to a dozen of these pages. For convenience they may be roughly classified under five heads:

1. Bible Study and Prayer. The cultivation of a higher degree of personal piety through a more intelligent acquaintance with God's word and a more intimate fellowship with Himself. This includes a faithful attendance at public worship, and at prayer and conference meetings, as well as active work in the Sunday school.

2. Evangelism. Especially of the kind that involves man-to-man work, but including also the establishing and maintaining of neighborhood prayer meetings, meetings in shops, stores, mills, and factories, and promoting and assisting in general evangelistic campaigns.

3. Social Service. A recognition of the higher claims of citizenship as shown in the furtherance of civic righteousness, in elevating the standards of commercial integrity, in promoting

personal purity, in aiding all agencies that aim at the suppression of the liquor traffic and the evils attending it, in protecting the home, in abolishing child labor, in guarding against civic corruption, and in assisting every cause that makes for social betterment, and resisting every influence that works against it.

4. Work with Boys. Men with a love for boys can do much to hold them to religious ideals. A brotherhood can give the boys protection, guidance, leadership, and comradeship. It can help them organize a boys' club, a troop of Boy Scouts, a castle of Knights of King Arthur, or of the Holy Grail. There are scores of ways in which it can render them inestimable service.

5. Missions. The acquiring of a greater knowledge of the nature, extent, results, and needs of Christian missions, as a basis for a greater consecration of time, strength and money for their advancement in cities, throughout our own land, and the world.

ADDITIONAL READING REFERENCES.

(*1*) Patterson: *Modern Church Brotherhoods.* This is the latest and most comprehensive survey of the brotherhood movement yet made. It gives a full account of the various organizations and of the aims sought, and the means employed. (*2*) An extremely interesting and informing article on the Brotherhood Movement in Great Britain, and its profound influence on social conditions is reprinted from the *Contemporary Review* in *Littell's Living Age*, December 7, 1912, No. 3570. (*3*) Further information can be gleaned from the various official organs of the denominational brotherhoods mentioned in Note 3, above.

REVIEW QUESTIONS.

1. What is meant by the boy problem as related to the churches?
2. What are some of the characteristics of the adolescent period in boys?
3. What is the critical age in boyhood?
4. Mention some of the devices that have been used in efforts to solve the boy problem?

QUESTIONS ON THE LESSON.

1. What social conditions have given rise to the brotherhood movement?

2. For what purposes are church brotherhoods formed?

3. Describe the origin of the first of the Protestant Brotherhoods.

4. Describe the second of these Brotherhoods.

5. What gave rise to denominational brotherhoods?

6. Mention a few of the denominational brotherhoods.

7. What are the leading characteristics of the brotherhood movement in Great Britain?

8. Mention the five main lines of Christian work pursued by church brotherhoods.

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Is there a men's organization in your church? If not, why not?
2. If there is a brotherhood chapter, how many members does it include?
3. How does this number compare with the male membership of the church?
4. What are the chief lines along which your brotherhood works?
5. If there is no brotherhood, can you mention some specific lines of religious or social work in which such an organization could profitably engage?
6. Try to find out the actual results accomplished by some one chapter of a brotherhood.

QUESTION FOR CLASS DISCUSSION.

How can church brotherhoods assist in bringing about a better understanding between the churches and labor associations?

Lesson 25. THE MEN'S CAMPAIGN FOR MEN.

Scripture Reading: Lay Preachers of the Word. Acts 8: 1–4.

Note 1. The Need of Men in Church Work. The Boston *Herald*, commenting on the relatively small interest of men in church affairs suggests that the average business man is equally uninterested in many other subjects of vital public concern. "Speaking broadly," says that paper, "how many men care anything about the tariff, except as it concerns their individual business interests? How many men care for the higher interests of literary or dramatic art? . . . The 'tired business man' may not care for theology, but does he not care quite as much for it as for political economy, or social science? It is a serious fact that our absorption in commercial life has lessened the depth of our intellectual life. If the church has failed in the matter of virile thought, and strong, aggressive work for social righteousness, it is because the strong men of the nation have not stood back of it, and demanded of its leaders the type of work it was created to perform." The wide-spread efforts now being made to remedy this condition, to get clear-headed business men to employ in the church the same energy, enterprise and self-denial that they maintain so abundantly in secular affairs, is one of the hopeful signs of our time.

Note 2. The Outreach of Brotherhoods after Men. Manifold and diversified as the activities are in which church brotherhoods engage, there is back of them all the purpose of arousing the dormant energies of Christian men, and to utilize them in active service for God and humanity. As already stated (Lesson 24, Note 1), the primary work of every local brotherhood is not to bring men from the world into the church in order that they may be "saved," but to save the men who are already in the church for something that shall count in their own lives and that shall distinguish them from moral men outside the church. One of the frequent objections given by the latter class for not becoming Christians is that they see no difference between the lives of church members and their own lives. Too frequently there is no perceptible difference. If the brotherhoods accomplish anything, they must first of all lift professing Christian men to a plane of living where this objection can no longer be urged. This is precisely what they are doing, and as a result thousands of churches have experienced not only

an access of spiritual power within the ranks, but of power for conquest in the surrounding community.

Note 3. The Laymen's Missionary Movement. This is one of the remarkable products of the men's campaign for men. It means not merely enlarged gifts of money for missions, but enlarged men, men with a vision of what the Gospel of Jesus Christ signifies to the world, and of the tremendous responsibility that rests on the church as the divinely appointed agency for carrying this Gospel unto all the nations. Christian men are asked to invest in this enterprise not only their dollars, but their time, their influence, and, where possible, their whole lives. The response has been marvelous. It has given a new inspiration to thousands of men who had been so immersed in secular business as to lose sight of all religious obligations beyond a perfunctory attendance on the Sunday morning worship. It has brought a great quickening into the spiritual life of the churches, and to the men out on the firing line this enlistment of a great relief force in the homeland has brought an unspeakable renewal of hope and courage.

Note 4. The Men and Religion Forward Movement. The Brotherhood Movement and the Missionary Laymen's Movement were the forerunners and compeers of the biggest, sanest and most effective attempt ever made within the Christian church to put evangelism and social service on the same platform. The Men and Religion Forward Movement was an attempt throughout the whole extent of the United States and Canada to realize "more religion for men, and more men for religion." After a year or more of most laborious preparation it culminated in a memorable campaign that swept the continent from the Pacific to the Atlantic from September, 1911, to May, 1912. Its more conspicuous features were the following:

(*1*) *Origin.* The Men and Religion Movement originated in the mind and heart of a young man, Harry W. Arnold, a member of the International Committee of the Young Men's Christian Association headquarters in New York. His calm persistency finally overcame all objections and enlisted the enthusiastic cooperation of the other members of the committee, and especially of Fred B. Smith the head of the Religious Work Department. The proposal won a unanimous response from the leaders of men's organizations in and around New York. In October, 1910, the plan was endorsed at Buffalo, by a convention of two

hundred and sixty-two delegates representing nearly every Protestant body in North America. A national committee of ninety-seven was appointed, and local committees of one hundred business and professional men in each of seventy-six great cities in which it was planned to hold eight-day campaigns radiating into over a thousand " auxilliary " smaller cities and towns, each one of which had its own committtee pledged to carry on the work.

(*2*) *Absence of Sectarianism.* All denominational differences were set aside by those who joined in the movement. The national brotherhoods promoting it were those of the Baptists, Congregationalists, Disciples of Christ, Episcopalians (St. Andrew), Lutherans, Methodists, Presbyterians, United Brethren, United Presbyterians, and the interdenomination brotherhood of Andrew and Philip. With these stood the Gideons, an organization of commercial travelers, the International Sunday School Association and the Young Men's Christian Associations.

(*3*) *The Team-work.* Over thirty experts in the various lines of work to be emphasized were selected, and carefully drilled. After united work at Minneapolis and South Bend, Indiana, they were divided into teams of seven, each team under a specially qualified leader, and sent out into the remaining seventy-four great centers for eight-day campaigns.

(*4*) *The Social Survey.* Before the arrival of the team, the committee of one hundred had done in each place a most important preliminary work as a basis for the actual campaign. Twelve hundred questions were sent out from headquarters to be answered by the committee after an actual and minute examination of social conditions. Some of the subjects investigated are " the attendance at Sunday schools, increase or decrease of church membership and reasons therefor, the growth or decline of interest in all forms of religious activity; the number of saloons, dance-halls, theatres, burlesque shows, and their character; arrests and convictions of men, women, and children, for what causes, under what conditions; detailed, definite statements as to water-supply, sewerage, taxation; condition of bakeries and meat markets; the sanitary condition of tenements, factories, restaurants, hotels; an exhaustive inquiry concerning public schools, playgrounds, libraries; the number of boys and girls in shops, stores, factories; wages paid them, actual cost of living under decent surroundings." The result of each of these social surveys was sent to headquarters where trained workers

constructed from them a large number of charts or diagrams to be used by the team during its campaign. These results were also carefully studied by the team so that on its arrival each member knew the social conditions of that community better than its oldest inhabitant. In a multitude of instances unsuspected and alarming conditions were revealed. This array of indisputable facts justified the placing of evangelism and social betterment on the same platform, and showed Christian people just where to apply their Christianity to the best effect.

(*5*) *Objects Sought.* While the Men and Religion Movement was evangelistic in the largest sense of the word, yet it differed from ordinary evangelistic movements in that it put so large an emphasis on Christianity as the sanest and safest guide for society as well as the individual. Its primary aim was to get the power now latent in the millions of inactive men in Protestant churches engaged in Christian work, and the most effective way to do this was by setting before them precisely such social tasks as men are best qualified to undertake.

In addition to this the campaign sought to win men to Bible study by doubling the enrollment in Men's Bible Study classes; to continue the emphasis on the great missionary appeal at home and in the non-Christian world; to win thousands of unconverted men and boys to Christ and the church; and to stimulate and direct specialized work for and with boys in every church on the continent.

Note 5. Results of the Men and Religion Movement. This ambitious plan, whose very bigness seemed to constitute its chief peril, was carried through successfully. The results were of such nature that they cannot be tabulated, but in almost every instance they were gratifying and in many instances astonishing. A few out of the hundreds of interesting results may be noted.

(*1*) Men are more responsive than was supposed. There is little difficulty in arousing a Christian man's interest in church work if he is given a man's job. The busiest kind of busy men stood ready to take upon themselves heavy burdens, planning with the same wisdom and working with the same energy as in their private business.

(*2*) A marked increase, in many cases a doubling, of attendance of men at Bible classes and public worship.

(*3*) In almost every case a more insistent demand for civic

and personal righteousness. In Philadelphia, for example, two hundred and fifty churches immediately after the departure of the team organized for the promotion of higher standards in municipal affairs. In a Southern city the hideous fact was revealed that one of the city's leading church men owned a full half of the houses rented for immoral purposes. Refusing to reform his business, he was promptly expelled from the church. "Of appalling significance is the uniformity with which the social service investigations have led the churches straight up to the social evil as the most hideous disease of the civil body."

(*4*) The Men and Religion Movement has developed "a new method and a modern expression for the old force of religion."

Every possible precaution has been taken to prevent this colossal effort from becoming a mere "spurt." To this end the work is now thrown back on the churches, and especially the brotherhoods, in the form of worthy and workable plans for specialized efforts for men and boys. These plans extend over five years from the time the campaign closed. The seven volumes of commission reports constitute in themselves a permanent call and inspiration to persistent service.

ADDITIONAL READING REFERENCES.

(*1*) For literature on the Laymen's Missionary Movement write to the headquarters, No. 1 Madison Avenue, New York City. (*2*) *Men and Religion Messages*, seven volumes containing the reports of eight commissions on as many pressing issues before the churches. "Here in a permanent literature is embodied a wealth of practical application for every line of effort which the Movement emphasized." (*3*) *Everybody's Magazine* for May, 1912, contains a well-written article on the Men and Religion Movement entitled, "On the March with the New Crusaders." (*4*) *The Outlook* for April 27, 1912, contains a review of the results of the Men and Religion Movement.

REVIEW QUESTIONS.

1. Describe a modern church brotherhood.
2. What were the first two church brotherhoods in this country?
3. What are some of the leading church brotherhoods?
4. What are some of the leading lines of work in brotherhoods?

QUESTIONS ON THE LESSON.

1. Mention some conditions that have weaned Christian men away from active work in the church.

2. What are the church brotherhoods accomplishing in the campaign for men?

3. What is the specific work of the Laymen's Missionary Movement?

4. How did the Men and Religion Movement originate?

5. How did it develop a spirit of denominational cooperation?

6. Describe the social survey.

7. What purpose did the social surveys serve?

8. What were some of the objects sought by the Men and Religion Movement?

9. Mention some apparent results of the Men and Religion Movement.

10. What means have been used to make it a lasting influence?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. To what extent has your church been influenced by the Laymen's Missionary Movement?

2. To what extent, by the Men and Religion Movement?
3. Mention some things the men in the churches in your community might accomplish if they should combine for social betterment.
4. To what extent are churches usually aware of the social conditions that exist around them?

QUESTIONS FOR CLASS DISCUSSION.

1. Are church methods to-day adapted to the kind of work that needs to be done by the churches?
2. Is any evil thing in this community afraid of the churches?

Lesson 26. WHAT THE CITY PROBLEM IS.

Scripture Reading: The Vision of a Redeemed City. Rev. ch. 21.

Note 1. The Problem of the Modern City. In our modern civilization one of the most startling features is the rapid growth of great cities. At the beginning of the nineteenth century there were only six cities in the United States with populations of 8,000 or over. In 1910 there were 109 with populations of 50,000 or over, and 51 with 100,000 or more. The white settlement at the mouth of the Chicago River was made in 1831. In 1871, forty years later, it had over 300,000 inhabitants, and in 1911, after another period of forty years, over 2,200,000. During the decade between 1900 and 1910 the population of New York City increased from 3,437,202 to 4,766,883, a gain of 1,329,681, or twice the entire population in 1850. The growth of city populations in recent years has increased in much higher ratio than that of the country at large. In 1800 the urban population constituted less than four per cent of the whole; in 1900 it was thirty-three per cent. A similar disproportionate growth is seen in all the chief cities of the world. The time is not distant when the cities will contain more than a half of our entire population. Several States have already exceeded this amount.

Efforts to turn the tide back to the country have so far accomplished little or nothing. This movement is due to economic and social laws whose operation cannot be reversed. Where fourteen men were required fifty years ago to do farm work only four are required now, owing to the introduction of agricultural machinery. Since the four are able to supply the

demand for farm products as effectually as the fourteen, the superfluous ten are forced into towns and cities. Furthermore, the industrial revolution which has given rise to factories of all kinds, great and small, has also led to a concentration of population. Machinery which reduced the call for human labor in farming has vastly increased the demand in manufacturing. Finally, increased facilities for travel and transportation of food have removed nearly all restrictions formerly imposed on the growth of cities.

This massing of populations has on the one hand stimulated all that is best, noblest and most magnificent in human achievement, and, on the other hand, it has been productive of evils so many and various as to be almost incredible to persons who have seen them with their own eyes. How to check the growth of these evils, and to remedy them so far as they have already appeared, constitute the stupendous task commonly known as the problem of the city.

Note 2. Complexity of the Problem. Our modern great cities hold vast aggregations of wealth. Commerce and the industries make their home in the city. Here most of the vast fortunes are accumulated, and here most of the wealth of the country is controlled. The almost unlimited power of riches, whether for good or evil, is lodged in the city.

But side by side with incalculable wealth and luxury the city presents an appalling mass of poverty and wretchedness. Multitudes of families are packed into small, dark, filthy, unventilated tenements, debilitated by lack of nourishing food and adequate clothing, the prey of disease, driven to drink by despair, and to pauperism and crime by drink. Practically every city of any size has its slum district, and every slum is a gangrene on the civic life.

Such social inequalities inevitably breed deep discontent. When a man out of work sees wife and children suffering for lack of the merest necessities of life, while a few blocks away another man squanders on a single banquet enough to keep a score of families in comfort for a year, he is not likely to regard it with resignation. This inequality in the distribution of the products of labor is the soil in which anarchism, and every other preachment of social violence strike root and flourish.

The great cities have become hotbeds of corruption and crime. A great and rapidly growing community, whose citizens are for

the most part so absorbed in their own concerns that they have no time to give to public affairs, offers every opportunity to selfish and unscrupulous politicians to form "rings" for blackmailing every business from the big corporation to the push-cart peddler, from bankers, manufacturers, and railroad presidents down to gamblers, thieves, assassins, and prostitutes. Crime of all kinds flourishes where criminals are protected rather than prosecuted.

Most of the great European cities have fairly homogeneous populations. The people are almost wholly of one race and nationality, they speak the same language, and are used to the same social and political ideals. The great American cities, on the contrary, are conglomerates of races and nationalities from every part of the world. A native is in many quarters almost a foreigner. The great mass of those arriving in recent years bring with them illiteracy and poverty. Naturally they remain in the cities where they find colonies of their own people—foreign cities transplanted to our own soil. They take up their abode in the slums, which become more and more congested, and here they begin the struggle for the bare necessaries of life.

Note 3. The Church and the City Problem. Many of the evils that have grown up in the great cities are of such character that they can be remedied only by concerted efforts on the part of the citizens themselves, or by legislative action. Others must be left to social reformers and organizations specially designed to grapple with them. Those involving labor questions and the Americanization of workmen from other countries are of profound interest to the trades-unions, who are doing more for their solution than any other institution. There are many remedial and philanthropic activities in which the church cannot directly engage, but which it can inspire and stimulate. Any institution or organization that makes directly or indirectly for the physical, intellectual and moral well-being of the community, and that promotes social justice and righteousness is an agency for advancing the kingdom of God, and should receive to this extent the support of the church.

We must not forget, however, that the church's primary mission is the spiritual uplifting of humanity, and that in the accomplishment of this mission the church stands alone. The problems of social inequality, of poverty, of the slums, of corruption, crime and vice, are in the final analysis moral prob-

lems, and their solution lies in the Gospel of Christ. This is the only power that can permanently redeem the masses that are drifting into materialism, degeneracy and anarchy, that can bring the rich and the poor together, and that can displace grasping greed by a spirit of universal brotherhood.

But to do this the church must adapt itself to present day conditions. Its failure to reach the masses is due to the use of traditional methods inherited from past ages. A church that seeks to maintain itself as a family church, a religious club for a select class in the community, may serve some purposes, but it is in no position to grapple with city problems. Such churches usually retire with their members into more aristocratic neighborhoods, or into the suburbs, as the former residences around them become transformed into tenements or boarding houses. Here and there, however, a church, instead of moving away, stays and courageously changes its methods to meet its new environment. Then we have a socialized church. Happily such churches, recognizing their opportunity and responsibility, are multiplying rapidly. They are true missionary enterprises manifesting the spirit of Christ and prosecuting His work with a passionate love for the lost sheep without a shepherd.

Note 4. What One Church is Doing. On Second Avenue in New York City, between Tenth and Eleventh Streets, is situated the Second Avenue Baptist Church in what formerly used to be the center of the old Knickerbocker aristocracy. In the densest part of London there are 300 people to the acre. In the ward in which this church is situated there are 900. It is surrounded by a foreign population drawn from all parts of the earth. There are in New York City more Italians than can be found in any city in Italy; more Jews than in the whole of Palestine; more Roman Catholics, real or nominal, than live in any European city with only three exceptions. Here, we are told by *The Watchman*, are thousands of Greeks, Russians, Bulgarians and other nationalities who are yet under the dominion of the Greek Catholic church. Natives of India, China, Japan, and Africa abound. The amazing thing that strikes the visitor is the fecundity of these alien peoples. In the block in which the Second Avenue Church is situated there are over 2,000 children, not one of whom would be obliged to cross a street to get to the church. Every Sunday when the season is favorable sixteen or more services are conducted, about one-

half of them in the open air. "The electric signboard of the church announces eleven services on Sunday in seven languages, with the hour of service and the flag of the nation of which the service is held. From it eight Chinese, three Hungarians, three Poles, two Greeks, and several Italians have gone back and are preaching the Gospel effectively to their own peoples in their native lands." With this strictly evangelistic work the church combines many forms of social service. These heroic efforts of the pastor and his assistants are helping in the preservation not only of American Christianity, but of our civilization and social and political ideals.

ADDITIONAL READING REFERENCES.

(*1*) Strong: *The Challenge of the City*, and *The Twentieth Century City*. (*2*) Horton: *The Burden of the City*. (*3*) Stelzle: *Christianity's Storm Center*. (*4*) Grose: *Aliens or Americans*. (*5*) *Problems of American Civilization*, by several writers. (*6*) Steffens: *The Shame of the Cities*.

REVIEW QUESTIONS.

1. What is the Brotherhood Movement doing in the campaign for men?
2. How does the Laymen's Missionary Movement assist in this work?
3. Mention some of the leading features of the Men and Religion Movement.
4. What were some of its results?

QUESTIONS ON THE LESSON.

1. Give some illustrations of the recent growth of great cities.

2. To what is this sweep of populations into the cities due?

3. What is the problem of the city?

4. What relation does the city hold toward wealth and poverty?

5. Why does the city tend to breed social discontent?

6. How does the city become a center of corruption and crime?

7. How does immigration affect the city problem?

8. How is the church related to the general problem of civic betterment?

9. What is the distinctive work of the church in municipal reform?

10. What must the churches do to reach the unchurched masses?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What are some of the advantages of city life?
2. Is the growth of immense cities an advantage or a menace to the country at large?
3. What are some of the difficulties in the way of turning people back to the country?
4. How have city churches been benefited by adapting themselves to socialized work?
5. In these days does a city church fulfil its mission by merely preaching the Gospel to the people?

QUESTIONS FOR CLASS DISCUSSION.

1. Why are so few churches disposed to engage in socialized work?
2. Why is the city problem more acute in this country than in Europe?

The Modern Church

Lesson 27. THE SOCIAL WORK OF THE CITY CHURCH.

Scripture Reading: Jesus Weeping over Jerusalem. Lu. 19: 41-44.

Note 1. The Redemption of the City. When the multitude of the disciples rounded the slopes of Mount Olivet on their way to the triumphal entry, they rejoiced as Jerusalem in its glory burst upon their sight. They saw only its external splendor. But when Jesus saw it, He wept over it, because He looked deeper and beheld the moral conditions that were hastening its doom. And yet the author of Revelation, inspired by Him who wept over the old Jerusalem, pictured the consummation of the kingdom of God in the world as a new Jerusalem, a holy city coming down out of heaven from God. The city of today is not the City of Destruction from which the church flees as hopelessly lost. It is a vision and a task that allures to strenuous effort. The church that sees this vision and engages in this task will not limit its efforts to saving men for a future world, but will seek to save them for this world as well. It is in the cities that the churches face the social, industrial and economic problems of our time in their most acute form, and it is here above all other places that all classes need a better understanding, more good will, a deeper sense of responsibility, and a clearer apprehension of duty. This Christian philosophy of life the churches must teach.

Note 2. Social Work through Preaching. In nearly every age since the Christian church was founded it has been forced to adjust its thinking and methods of work to changing social conditions. Just now we are in the midst of a world-wide social movement which in magnitude and character is unparalleled in all the past history of the human race. The church, naturally conservative, has been slow to understand the trend of things. Too often the pulpit, complaining of empty pews and of the widespread alienation of the common people, continued droning out dry doctrines in which they were not interested. While society was changing profoundly, the church

was content to stand still. In a new world it was trying to get along with methods and ideals devised for and adapted to a world that was dying or dead.

Happily the church is awakening to the importance of adjusting itself to its environment. This is especially noticeable in the city churches, and in the transfer of emphasis from dogmatic to practical preaching. Fundamental Christian truths are not ignored, but they are made the basis of a new appeal. There is less disposition to fight speculative heresies, and more earnest effort to fight the concrete evils of intemperance, the saloon, sexual vice, poverty, sweatshops, child labor, overcrowded and insanitary tenements, corrupt politics, and a hundred similar evils that grow luxuriantly in the hotbed of city life. More and more the social note is sounded from the leading city pulpits. Human brotherhood, mutual helpfulness, co-operation through profit sharing, the obligations and responsibilities of wealth, the promotion of public health, the general welfare and public morals, the molding of industrial and business activities in conformity with the will of God, and the spiritualizing of men and women for effective Christian service—these are the themes that are calling the churches back to leadership in the work of redeeming the modern city.

Note 3. Social Work by Example. The rapid growth of large cities has been followed by rapid shifting of populations. Neighborhoods that a generation ago were occupied by well-to-do American families have been abandoned by them and given over to cheap boarding houses, small shops, saloons, quack doctors, and fakirs of all kinds. Usually the churches move with the membership. In some cases, however, they remain as long as they can, and try as best they may to meet the new opportunities that surround them. This can be done only by emphasizing methods that make for social betterment, by showing a profound interest in the welfare of the common people who are not depreciated as belonging to "the lower classes," but appreciated as human beings to be saved to a higher manhood and unselfish service. Such churches are in a position to show that the Christian church is the one institution in which the old and the young, the rich and the poor, the wise and the ignorant may meet together as children of the same heavenly Father. Here they have a common worship and common interests. Here is a place where all should practice mutual

helpfulness, where the wisdom of the wise may be used to enlighten the ignorant, where the wealth of the rich becomes a blessing to the poor, and where the strength of the strong helps to ease the burdens of the weak. Here men may learn that the ideal church is not a class institution, but a pure democracy where social distinctions are leveled, and where equal privileges are given to all and special privileges claimed by none. Such churches are teaching by a noble example the possibility of a social order in which class distinctions do not breed class alienations and antagonisms.

Note 4. Social Work through Active Philanthropy. City churches that are awake to their opportunities and responsibilities are organizing their activities in such manner as to meet the special problems presented by their environment. For example, the Dudley Street Baptist Church in Boston, that a generation ago was a strong and rich family church, finds itself now surrounded by a wholly different population. Some of the neighboring streets harbor large numbers of the worst criminals in the city. A recent census of certain of these streets revealed over four hundred boys who had become a terror to the community. To get them under any morally restraining influence seemed well-nigh impossible, until the scheme was devised of inviting them to a series of monthly entertainments provided especially for their benefit, admission being by ticket. At first they were shy, but presently filled the vestry of the church, which they made hideous by their disorderly conduct. Tactful and patient treatment after a while brought order into this pandemonium. A very short pointed talk at the beginning and close of each entertainment is all that is given in the way of direct moral instruction. No general organization is attempted except a common name, "The Dudley Street Boys," and a sign by which they recognize one another and their church friends. Many of them, under the direction of the church, have joined the Boy Scouts of America, and others have been taken into the Lincoln Comrades, a large Sunday school class for boys. So great is the improvement in the meetings and in the neighborhood that one seeing them can hardly believe that they are the same boys whose lawlessness only two years ago made them a menace to the community. Work for girls is developing along lines suited to them, such as classes in sewing, cooking, and physical culture. The well-known Page Class for

men, numbering 423 members, is a most efficient agency for social work. The twenty committees, such as athletic, educational, employment, forum, information, public welfare and social service, have been appointed only as needed, and are therefore alive and at work.

Another church nearer the heart of the city, whose surroundings have changed in a similar way, makes itself a social center. The pastor in explaining the work said, "There are a few people so good that they find all the social enjoyment they want in the prayer meeting, and a great many so bad that they find their society in a saloon. But between these extremes there is a great mass of people, who are not good enough to like the prayer meeting and not bad enough to resort to the saloon. We want to make the church a place where such persons can meet for wholesome enjoyment, where young people of both sexes, living in boarding houses, will have a better place to cultivate acquaintance than the street or the theatre."

The social work of city churches is increasingly directed toward the alleviation of bodily as well as spiritual needs. To this end they are co-operating with municipal and voluntary agencies in charity, correction, and social betterments. Between these agencies and the churches there is need of a better understanding. There are innumerable opportunities for mutual help. The civic agencies need the inspiring power of religious as well as humanitarian motives; and the churches certainly need to avail themselves of the social service made possible by the resources and trained specialists employed by the civic agencies. In almost every city there are organized charities of one form or another to which pastors and church visitors can direct special cases of need. There may be prejudices to be removed. Persons who through misfortune are facing hunger, cold, and homelessness are often sensitive about accepting help. They must be led to see that provision for their needs is a duty which society owes to them. Many ignorant people have a mortal fear of hospitals. Hundreds of lives that would perish without help are saved by church missionaries whose sympathetic kindness inspires confidence and dispels fears. Rescue missions for lost men and women are sustained almost wholly by the churches or by church people.

The task that confronts the city church is not merely to "save souls," but to save men and women whose lives have been wrecked through drunkenness and vice, to find bread for

the hungry, clothes for the naked, work for the idle, and homes for families; to wipe out slums, saloons, and brothels; to protect the lives of men, women, and children from the industrial greed which in return for merciless toil gives them poverty, rags, ignorance, disease, and death. The social work of the city church, in short, is to make the city a place where it will be as hard as possible to go wrong and as easy as possible to do right.

ADDITIONAL READING REFERENCES.

(*1*) *The Socialized Church*, Addresses before the First National Conference of the Social Workers of Methodism. (*2*) *The Redemption of the City.* (*3*) Lang: *The Church and Its Social Mission.* (*4*) Plantz: *The Church and the Social Problem.* (*5*) Brown: *The Social Message of the Modern Pulpit.* (*6*) Commons: *Social Reform and the Church.*

REVIEW QUESTIONS.

1. What is meant by the problem of the city?
2. Why is the problem of the American city peculiarly difficult?
3. What should be the attitude of the churches toward civic reform?
4. How is the Second Avenue Baptist Church in New York City meeting the problem presented by its present environment?

QUESTIONS ON THE LESSON.

1. Why must the redemption of the cities rest upon the churches?

2. What has been the position of the churches toward the present social awakening?

3. How does current preaching show that city churches are themselves awakening to the importance of grappling with city problems?

4. How are many city churches affected by the rapid growth of the cities in which they are situated?

5. How can such churches show the true spirit of Christianity?

6. What social work are some churches doing?

7. How may churches co-operate with other agencies for the redemption of the city?

8. What is the social work to be accomplished by city churches?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What is your church doing in the way of social service?
2. What other or further service of this kind do you think your church might profitably undertake?
3. What opportunities are there for charitable work?
4. To what extent should churches engage directly in social reforms, temperance, settling of labor troubles, and the like?

QUESTIONS FOR CLASS DISCUSSION.

1. Why must the churches engage in the work of social evangelism?
2. What shall we think of the frequent assertion that the business of the church is to preach the Gospel, not to engineer social reforms?

Lesson 28. A WEEK IN A CITY MISSION.

Scripture Reading: Ministry to Unfortunates. Mt. 25: 31-40.

Note 1. Social Wrecks. The great majority of church members come from the middle classes. They are self-supporting, respectable and valuable members of society. Many of them are poor, but they are well above the poverty line. Those who approach this line, or fall below it, are seldom found in the churches. They gravitate toward the slums because of cheaper rentals if for no other reason. Even here multitudes of them, notwithstanding a hard struggle for existence, are law-abiding, temperate, and decent, the victims of misfortune rather than vice. They are reached to some extent by church missions. Still lower than these are the social degenerates, men and women

THE UNION RESCUE MISSION, DOVER STREET, BOSTON, MASS.

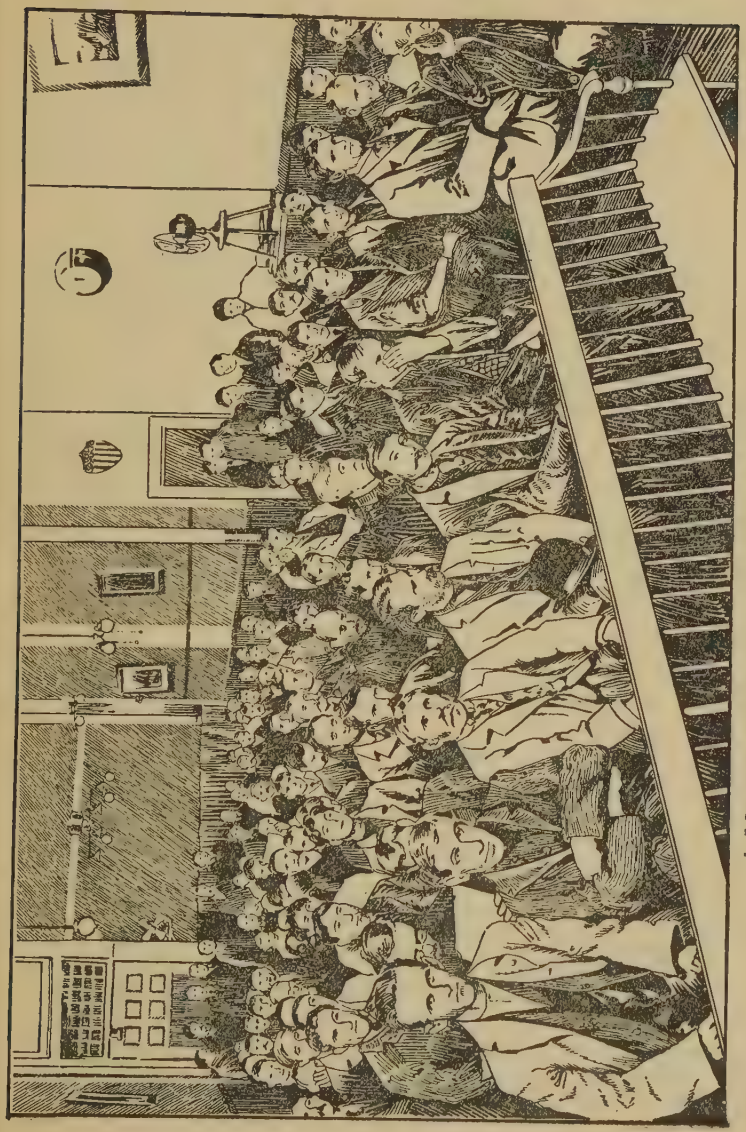
who through intemperance, vice, and crime have fallen about as low as human beings can go. They come from almost every class in society. Many of them are ragged, filthy, diseased, and verminous so that some of the lowest lodging houses will not retain them overnight until they have been forced into a bath and their garments thoroughly disinfected. These are the hobos, the human wrecks, the social outcasts, friendless, hopeless, helpless, whom the rescue missions seek to reach and save.

Note 2. A Typical City Rescue Mission. To get a vivid idea of the work done in missions of this kind, it will be better to describe that done in a single conspicuous instance, than to undertake a description in general. Details may vary, but the essential nature of the work is the same in all. The example chosen for study is *The Union Rescue Mission*, 64A Dover Street, in Boston, Mass.

This mission was founded in 1889. It is situated in one of the red-light districts of the city, surrounded by cheap tenements, pawnshops, low theatres, gorgeous saloons, houses of ill repute, a region where ruin holds sway.

The mission is interdenominational. Its board of twenty-four directors is chosen from the leading churches, and includes some of the most prominent business and professional men of the city. The president of the board is treasurer of a large jewelry store in the heart of the city. He is a gifted and enthusiastic speaker, and for several years past has successfully led the Saturday night meeting. The vice-president is one of Boston's most prominent surgeons and physicians. Both of them are charter members of the mission and actively identified with aggressive Christian work. One of the directors is the well-known editor of the *Christian Endeavor World*. All these men give liberally of their time, money, and personal service. The regular work of the mission is carried on in a store twenty by seventy-five feet, by a superintendent, an assistant, a pianist, and a janitor. Its central aim is "the rescue of lost men and women, and the reconstruction of broken lives."

Note 3. An Evening Meeting at the Mission. It is a Sunday evening, not different from any other in the week, except that the attendance is usually smaller because many of those more or less regularly present are away at church services. While yet a great way off, an illuminated sign tells the stranger that



A Midnight Meeting at the Union Rescue Mission

he is approaching a "MISSION." Signs overhead on the window give the further information that it is the "UNION RESCUE MISSION," that "JESUS SAVES," and that "ALL ARE WELCOME." You are at once attracted by the brilliant light inside, and, on entering, are welcomed and handed a hymn book by the well-dressed, able-bodied janitor, himself a saved man, who sits at a small table recording the attendance. You take a seat half-way up, where you can see and hear all that goes on.

The ten minutes before the service is to begin gives you time to study the gathering that already well fills the room. You find yourself among clean, respectably dressed people, and you wonder if you have not strayed into the wrong place. But you are reassured as you glance toward the door and see ten or fifteen men who look as if they are badly in need of salvation. At the other end of the room is a low platform occupied by a piano, and by those who will lead the meeting. Already you see evidences of the informal spirit which pervades the place in the freedom with which persons come and go as they please. This continues throughout the evening.

Promptly at eight o'clock the leader enters from a little office in the rear, and invites all present to join in singing the hymns as they are given out. Every one responds heartily. Then follows a brief talk on the power of Jesus to save from the power of sin, and an appeal to trust Him for a full and immediate salvation. Those who want to be prayed for, or who desire prayer for others not present, are urged to make it known. Three of the former and many of the latter respond to the appeal. A man in one of the front seats kneels and offers a fervent prayer, remembering especially the requests that have been made. A passage of Scripture is read, a collection is taken, and then the leader begins the main address of the evening. This is followed by a call for personal testimonies. Men and women respond in rapid succcession, with brief stories of their own rescue from the degradation and infamy of sin, of their joy in their new life, and their experience of the keeping power of the Christ, to whom they have entrusted their lives.

Now the puzzle is solved why they are here. These men and women are not ordinary church people who have drifted into a religious service. They are miracles of physical, moral, spiritual, and social transformation wrought right here. With all their heart they love the place where they were born into a new

life, and saved for this world as well as the next. There is no uncertainty about their testimony. They are as sure about what Christ has done for them as they are that the sun rises and sets. One man's testimony consisted of passage after passage from the New Testament repeated as if he had the book at his tongue's end. Some in telling of the reconstruction of their wrecked life use the homely slang of the street, but in sharp contrast with them one employs the language of early refinement and culture.

As you hear these testimonies, you feel that you are face to face with a spiritual power, such as one hears of but seldom witnesses in the churches. Christianity here is not an easy-going profession that often means little in life, but a tremendous reality. These prodigals have lived among the swine, but now they have come back to the Father's house; they were possessed by a legion of devils, but now they sit clothed and in their right mind. They know that no power but that of Christ could have wrought the change, and they love nothing so much as to tell others of what a mighty Saviour He is.

After the testimonies the leader invites those who want to begin a new life to raise their hands. Several trembling responses are made. The leader goes down among them and leads them one by one, often staggering from intoxication, to a bench in front, where he and other mission workers kneel with them, put their arms around them, pray for them and get them to pray for themselves. In numberless instances, the prayer so uttered has been the beginning of a new and blessed life.

The meeting closes about ten o'clock. The names of those who have come forward are taken and their needs look into. In many cases they are homeless and moneyless, hungry and without work. A ticket for a meal and a night's lodging is given them, sometimes also a New Testament. They are requested to report the next morning at the mission, and so the service ends. Such meetings, with slight variations, are held every evening in the week. Saturday evening usually witnesses the largest attendance. During the day cases that need special help are looked up and assistance given. Courts and jails and social plague spots are visited. These mission workers are glad to go anywhere and do anything to save lost men and women.

From Christmas until New Year free midnight suppers

are given to men, and it is a strange and touching sight to see the Mission filled at this hour.

Note 4. The Kind of Gospel Preached. The people to whom a rescue mission ministers are not converted by a gospel in kid gloves and lavender. Only the most forcible appeals, put in language to which these people are accustomed, and based on a blunt recognition of their actual condition, makes any impression. The struggle between good and evil is to them not only intensely real, but personal. To this class the devil is not an abstract personification of universal evil, a bugaboo created by ignorance and superstition. The mission workers do not hesitate to present him as a being who has lured his victims into sin and who now has them by the throat. Nor do they apologize for mentioning hell. Those whom they address know what it is. They have already experienced its torments, and they know there is no future abyss of evil deeper than that into which they have already fallen. Hence there is no philosophical vagueness to the preaching. It is the old-fashioned Gospel of the devil's power on the one hand and the almighty power of Christ on the other. Every night witnesses what the workers call "a hand-to-hand fight with the devil," and well-nigh miraculous victories in the name of Christ. His saving power has been tested nightly for nearly a quarter of a century, and today there are thousands of men and women, lifted from the deepest mire of sin, who for years have resisted all temptations, and who now stand as monuments of His mercy and grace.

Note 5. Samples of Testimonies. "I am very glad to add my testimony along with others to what the Lord Jesus Christ has done for me. Three years ago Almighty God guided me into the Dover Street Mission, after a life of sin, drinking, gambling, and blasphemy. When Mr. Call gave the invitation, I went up and asked God to help me to lead a better life. I thank Almighty God and the Lord Jesus Christ that today all these sins have dropped out of my life as though they had never been there. I had tried in my own strength to lead a better life, but it was no use. I fell time and time again. I have no fears for myself today. For three years I have been a follower of the Lord Jesus Christ, and my faith grows stronger as the days and the weeks and the months go by."

"I was not bluffing or fooling when I went to Christ, for I

needed Him badly, and after the devil had led me almost to the gates of hell Jesus took me in and saved me."

"The Gold Cure and all kinds of cures could not touch me, but when I came to Christ He got hold of the very part in my heart that needed fixing up, and He has kept me ever since."

"Twelve years ago I was a down-and-out drunken woman, but Jesus saved me the first time I asked Him, and He has kept me every day since that time."

"It is now over ten years since I gave my heart to the Son of God, and have never had a slip-up since. I believed I was saved through prayer, and I am kept every day because I keep in touch with Jesus."

"I heard a man say the other day that the day of miracles was past, and I felt just like getting up and shouting, 'Wait a minute there, Mister. You are giving the people a lot of hot air, for I belong to a miracle gang myself.' I am not boasting, friends, but when I think of what a dirty drunkard I was till Jesus set me right, I know there is a supernatural power, and I feel it tonight all over me, and I thank Him for it."

"My wife tried to cure me by putting something into my coffee, but it did no good until I gave my heart to Jesus, and then I was saved and cured at the same time."

"The people down here say they hardly know me, I've changed so. How could I help changing when the old devil was taken out, and Jesus came in! Praise His dear name forever! How He does help and bless us when we trust Him, doesn't He? . . . No one but myself and God knows the condition I was in—deep in sin, a confirmed cigarette fiend, a miserable, drunken, degraded female. But God in His infinite mercy forgave my sin and made a woman of me. Oh, praise the Lord!"

Such testimonies could be quoted by the thousand.

Note 6. Practical Results. In rescue mission work the conversion experience, or the first start at the meeting, is only the beginning of the new life. But the same is true everywhere. The mission must care for its converts, as well as the churches. To let them drift is in either case to lose them. The real struggle comes after the start has been made. Saving the down-and-out means much more than preaching the Gospel to them. Such men must be surrounded by good companionship. They must be helped in finding jobs. They need

sympathy in their weakness and patience with their stumblings. In short, persistent training is essential to permanent results.

But even where all possible help is extended, it cannot be expected that every one who professes conversion will hold out. It is unhappily true that many fall back sooner or later into the old ways, just as converts do in the churches. What percentage make good is hard to say. Most persons of this class belong to the floating population. In the great majority of cases it is impossible to keep track of them unless they themselves keep up communication with the mission. But even at the lowest estimate, the number who are saved from becoming a burden to the community and made useful members of society is large enough to repay a hundredfold the cost of maintaining the mission, to say nothing of the "joy in heaven over one sinner that repenteth."

ADDITIONAL READING REFERENCES.

(*1*) The Union Rescue Mission publishes annual reports of its work. While they are free, any one sending for them would do well to inclose ten cents or a little contribution to the mission. Almost every city mission prints literature of some kind that will be found helpful and inspiring. (*2*) Hadley: *Down in Water Street.* (*3*) *The World's Work,* December, 1912; description of "The Inasmuch Mission" in Philadelphia.

REVIEW QUESTIONS.

1. What kind of preaching will help to redeem a modern city?
2. What example of a better social order can the city churches present?
3. What is a socialized church?
4. What relation should the city church sustain toward other charitable and reformatory agencies?

QUESTIONS ON THE LESSON.

1. To what class of people do city rescue missions minister?

2. What are the usual surroundings of such missions?

3. Describe the organization of the Union Rescue Mission in Boston.

4. How does it attract passers-by?

5. What is the character of the audiences?

6. Describe briefly the service at an ordinary evening meeting.

7. How is one likely to be impressed by the testimonies?

8. How does the mission render immediate help to the hungry and homeless?

9. How does the preaching differ from that ordinarily heard in the churches?

10. How do the results differ?

11. What permanent good is derived from rescue mission work?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What was the attitude of Jesus toward social outcasts? (Lu. 7: 39-50; 15: 1; 19: 10; Jo. 8: 2-11.)
2. Why are such people often more responsive to the Gospel than those who are outwardly righteous and respectable?
3. Are you or your church contributing anything in money or service toward city mission work? If not, why not?

4. How does the social value of a rescue mission compare with that of an average church?

QUESTION FOR CLASS DISCUSSION.

How can we answer those who say, "It is no use trying to deal with certain portions of the community. They are irredeemable. It is a waste of time, energy, and money"?

Lesson 29. REACHING THE IMMIGRANTS.

Scripture Reading: A Refuge for the Nations. Isa. 25: 4-8.

Note 1. The Incoming Aliens. Only those who have given some attention to the number of foreigners arriving in the United States have any conception of the magnitude of the incoming tide, and the rapidity with which it has increased in recent years. The number of foreigners who have arrived during each of the periods here indicated were:

In the 60 years from 1821 to 1880, inclusive, 10,181,044
In the 20 years from 1881 to 1900, inclusive, 8,934,177
In the 10 years from 1901 to 1910, inclusive, 8,795,396

The maximum figure for a single year, 1,285,349, was reached in 1907. The sum total of immigrants during the first ten years of the present century, 1901-1910, exceeded by nearly two and one-quarter millions the entire population of the six New England States, according to the census of 1910. It was very nearly twice as large as the combined population of Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, North Dakota, Oregon, South Dakota, Utah, and Wyoming. No migration known in history has equaled this. It would be wrong, however, to suppose that all these aliens remain a permanent part of our population. Some of them stay only a while, and then return. The government has kept no account of the departures. Possibly a quarter of them drift back to their former homes.

Note 2. Whence the Aliens Come. The early immigrants who came between 1776 and 1846 were mainly English, Scotch, and Dutch, with a sprinkling of other nationalities. They were closely akin to the colonists who had already settled the country and built up the government. The first great wave of immi-

grants consisted mainly of Irish who sought refuge from the terrible famines that followed the failure of the potato crops in 1845 and 1846. Close on the heels of this came a wave of Germans who had been unsettled by the political disturbances of 1848. A third wave set in at the beginning of the sixties. This consisted of Scandinavians from Sweden, Norway, and Denmark. Twenty years later a fourth wave began to flow in from southeastern Europe. This has consisted mainly of Slavic, Latin, and Jewish races.

The following statement compiled by the United States Bureau of Immigration shows the varied character of this later stream of immigrants, arriving during a single month (March, 1912), taken at random: African (black) 246; Armenian 397; *Bohemian, Moravian* 807; *Bulgarian, Servian, Montenegrin* 2,293; Chinese 65; *Dalmatian, Bosnian, Herzegovinian* 639; Dutch, Flemish 1,512; English 3,495; Finnish 360; French 1,443; German 6,092; Greek 5,428; Hebrew 5,860; Irish 1,619; Italian 22,588; Japanese 236; *Lithuanian* 665; Magyar 2,892; Mexican 2,429; Polish 9,813; Portuguese 943; *Roumanian* 1,441; *Russian* 3,167; *Ruthenian* 3,292; Scandinavian 3,155; Scotch 1,253; *Slovac* 3,156; Spanish 595; Spanish American 77; Syrian 155; Turkish 108; Welsh 211; West Indian (except Cuban) 38; other peoples 670; Total 91,185. The names of Slavic peoples are printed in italics.

Note 3. Characteristics of the Aliens. The three earlier waves of immigration came from northwestern Europe. The Irish, though belonging to the Celtic race, had lived for a thousand years under English rule and spoke the English language. The Scandinavians and Germans belonged to the same original stock as the English, with similar habits, institutions, and traditions. Moreover, they were almost without exception Protestants, with an exceedingly low percentage of illiteracy. The report of the United States Commissioner for education for 1909 gives this percentage at one-tenth of one per cent, or only one person out of a thousand over fifteen years of age unable to read and write. The significance of this number is seen the more clearly when compared with the fact that the same report gives the number of native-born illiterates in Massachusetts at five in a thousand; in New York State, thirteen; and in Pennsylvania, twenty-five. England sent nearly sixty illiterates in a thousand and Ireland one hundred and seventy.

This shows that prior to 1875, despite a large influx of foreigners, the population of our country was relatively homogeneous, and that a well-defined national character was in process of formation.

The peril from immigration began to be realized when, after 1875, the incoming tide shifted from northwestern to southeastern Europe, and from Anglo-Saxon, Celtic (Irish), and allied races to the Slavic and Latin (or Iberic) races. All of these, except a great multitude of Jews, are adherents of the Greek and Roman Catholic churches. Oppressed for ages by despotic governments, they do not know what free political institutions mean. That instinctive love of law and order, and reverence for social, moral, and patriotic ideals on which American institutions rest, they do not understand. Many are deplorably ignorant. From the report quoted in the preceding note, we learn that Hungary sends over 280 illiterates in a thousand, Italy 380, Russia (mostly Jews and Poles) 627, Servia 860, and Roumania 890. The illiteracy, the prejudices, the national and social habits of these people, at such a vast remove from conditions that prevail here, seem to make their assimilation a serious problem. The number that came here in four years (1905 to 1908) is twice as large as the estimated number of Goths and Vandals who overwhelmed the Roman Empire, well-nigh destroyed civilization and precipitated Europe into the dark ages. The irruption of such a mass into our population cannot fail to be attended by grave perils, and it is doubtful if it can be assimilated without producing a deep and disturbing impression on the American type and character.

Note 4. The Church and the Aliens. Many of the recent arrivals may seem undesirable as material out of which to make good American citizens, yet the situation is by no means hopeless. Even the poorest and most ignorant of them are thrifty, industrious and honest, and have brought a vast productive power into the industries of the nation. The adults may be difficult to transform, especially in view of their disposition to settle among their own people, and build up colonies removed from contact with native Americans—colonies that retain their mother tongue, their habits, their traditions, almost as tenaciously as in their European homes. In many cases they cannot be reached by Americanizing influences, and must be left as unassimilated portions of the community. The hope for the

future lies in the children. No one who has seen the pride and enthusiasm with which the children in a city school, coming sometimes from more than a score of nationalities, salute the flag, the eagerness with which they absorb American ideas and acquire American habits, and the lofty scorn with which they treat the foreign speech and customs of their parents, can doubt the quality of their future citizenship.

The foreigners need to be not only Americanized, but Christianized. They may become Americanized and be made tenfold worse than they were, or they may become models of social and civic righteousness. It all depends on what class of natives gets control of them. Simple patriotism, to say nothing of Christianity, demands that every American who has the welfare of his country at heart should exert himself to surround these strangers with influences that shall make them a boon and not a menace. Especially does this demand extend to the churches. If the United States are to remain Christian, the Christians themselves must see the responsibility that these incoming millions lay upon them. Each one means an opportunity. Few of them have any knowledge of our language. They are often without friends, and are compelled to accept any work that offers them a bare living. They are deeply grateful to any one who holds out a helping hand. Churches that do this have found them quite responsive to direct religious appeals. In very many instances the newcomer leaves his formal religion behind. Unless warm-hearted Protestants give him an opportunity to become acquainted with a genuine Christianity, he is almost certain to drift into social or anti-Christian heresies that make him a peril to the community.

That the churches are in some measure alive to their obligations is shown by the direct work for the immigrants done by home mission societies of all the leading denominations. It is of the utmost importance that the first impressions of America shall be favorable. To this end some thirty or forty missionaries of different nationalities, representing these Christian bodies, are constantly on hand at Ellis Island, New York City, to show kindness to the strangers, to help them in perplexity and trouble, and to protect them from the hordes of sharpers who lie in wait to mislead, rob, and ruin them. Hundreds of thousands of Bibles and New Testaments in scores of languages are given away. In numberless cases this touch of practical Christianity,

followed by a reading of the Gospels, has been the means of winning whole families into Christian life and service.

More needs to be done for the immigrants after they leave the ports of entry. Almost every church, were it so disposed, could find within easy reach these newcomers whose responsiveness to kindness and sympathy would soon transform them into valuable church members. Many churches that are now dwindling would take on renewed life and strength if their members, instead of contenting themselves with doling out an annual pittance to missions in Asia or Africa, could be awakened to a real missionary zeal in behalf of the foreigners at their own doors. Some of the greatest Protestant churches in the country today were on the point of being abandoned ten or twenty years ago. But they have grown to their present strength by revolutionizing their methods and addressing themselves to the needy thousands in their own neighborhood. The Gospel is still the power of God to salvation unto the Latins and Slavs as well as to the Anglo-Saxons and Teutons.

ADDITIONAL READING REFERENCES.

(*1*) Grose: *Aliens or Americans; The Incoming Millions.* Both of these volumes are sympathetic treatments of the immigrant problem from the Christian point of view. (*2*) Steiner: *On the Trail of the Immigrant; The Immigrant Tide, Its Ebb and Flow.* (*3*) Hall: *Immigration and Its Effects upon the United States;* advocates restriction. (*4*) Mayo-Smith: *Emigration and Immigration.* One of the most comprehensive and scholarly works yet written on the subject. (*5*) Woods: *Americans in Process.* (*6*) Riis: *How the Other Half Lives.*

REVIEW QUESTIONS.

1. What kind of persons do the city rescue missions try to reach?
2. What are the usual surroundings of such missions?
3. What is the style of preaching adopted?
4. What do such missions accomplish?

QUESTIONS ON THE LESSON.

1. State in general the rate at which immigration has increased during the last ninety years.

2. What four great waves of immigration have been received during this time?

3. How many leading nationalities were represented among the arrivals during a single month in 1912?

4. What was the general character of the immigrants who came between 1820 and 1880?

5. How was the character of our population affected by the first three waves of immigrants?

6. What is the character of the majority of immigrants since 1880?

7. Mention some of the perils and some of the benefits arising from this later immigration.

8. What portion of the immigrant tide is most quickly and permanently Americanized?

9. What responsibility rests upon the churches respecting the immigrants?

10. What are the churches doing to Christianize them?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. In view of the character of the later stream of immigrants, would it be wise, or unwise, to restrict their coming? Give reasons for your opinion.
2. How is your church relating itself to the foreigners in its neighborhood?
3. Why is it usually easier to contribute money for the Christianizing of people ten thousand miles away than to work for those at your own door?

4. Have you personally ever done anything to help make an immigrant a better American citizen?

5. State some reasons why we should not despair of our American institutions and Protestant Christianity in meeting the problem of immigration.

QUESTION FOR CLASS DISCUSSION.

How can we help to keep America a Christian nation?

Lesson 30. THE PROBLEM OF THE COUNTRY CHURCH.

Scripture Reading: An Admonition to a Weak Church. Rev. 3: 1-6.

Note 1. The Case of the Country Churches. The prodigious growth of modern cities has produced a mass of problems (Lesson 26) that have attracted the attention of students and philanthropists. In a general way it was known that rural conditions also were changing and that the country churches were facing conditions that threatened not only their welfare, but their existence. But while every phase of the city problem has received careful study, and has produced a voluminous literature, the case of the country church has been greatly overlooked, and its importance underestimated. We forget how much the nation owes to them. A single country church in Massachusetts has given to the nation fifty-six soldiers, twenty-nine ministers and one hundred and sixty-eight teachers, to say nothing of scores of men and women distinguished in professional, industrial, and commercial life. More than half of the prominent men in New York City, more than half of our college professors, and seven-eighths of all our ministers come from rural life. To suffer this steady stream of leaders into national affairs to dry up would be an unspeakable calamity.

Note 2. Recent Rural Surveys. An accurate knowledge of facts must precede an intelligent suggestion of remedies. Though the literature bearing on the problem of the country church is as yet comparatively small, it is rapidly increasing. Many of the books or magazine articles deal with individual attempts to solve the problem, or with conditions as they exist in a single parish. Others are general discussions of principles with few references to details. For the purpose of this lesson and the next the most serviceable literature is the series of re-

ports of Rural Surveys conducted in Pennsylvania, Illinois, Indiana, Missouri, Maryland, Kentucky, and Tennessee by the Board of Home Missions of the Presbyterian Church. The first four furnish most of the facts made use of in these lessons. The first covers fifty-three communities situated in eight counties in central Pennsylvania; the second, three counties—Marshall, Boone, and Daviess—situated respectively in northern, central, and southern Indiana; the third, fifty-four communities scattered throughout thirteen counties in central Illinois; and the fourth, three contiguous counties—Knox, Adair, and Sullivan—in northeastern Missouri. The purpose underlying all these surveys is a thorough, scientific, and absolutely impartial study of economic, sociological, educational, and religious conditions as they actually exist in wide and typical areas.

Note 3. Diminishing Rural Population. In 1900, the rural population of the United States constituted sixty-three per cent of the whole; in 1910, it had fallen to fifty-four per cent. Notwithstanding the increase in population of the whole country during these ten years exceeded ten millions, many of the rural districts suffered actual losses. The three Indiana counties mentioned above show a decrease of 4,759, or nearly six per cent of the whole. In the three Missouri counties it is 1,788, or a little over three per cent. This means that while during this time the towns have grown rapidly, their growth has not counterbalanced the alarming decrease in the open country.

Note 4. Economic and Social Factors. Many of the farmers in recent years have enjoyed great prosperity. The result is that great numbers have moved into the adjacent towns and villages in order to enjoy a better social environment for themselves, and better educational advantages for their children. The farms are leased to tenants who occupy them for a short time. These tenants take little interest in matters that concern the welfare of the community and still less in the churches. In the four districts reported in the Rural Surveys, 68 per cent of the farms were operated by owners, and 32 by tenants. In the Illinois communities the number of tenants rose to 53 per cent, while the owners fell to 47. The increase of tenants is disastrous to the churches.

Farming communities, to their own detriment, are often backward in providing recreation in any form. The Indiana report says: "Every one remarks about the steady decline of all

social activities. In Daviess County in one community the last dance was held seventeen years ago, the last church social two years ago. The people have only one picnic a year. The social and recreational life of another community is confined to home talent and croquet. Another township finds that its last picnic was twelve years ago. In another community it was found that the Catholics had had one picnic a year, while the Protestants averaged one in five years." In about one-half of the Indiana communities, they have one or more gatherings in which the entire population takes part, such as "Old Settlers' Picnics," "Harvest Home Festivals," "Agricultural Fairs," and legal holiday celebrations. These help to promote that spirit of co-operation, the lack of which is one of the chief obstacles to the country church.

Another noticeable feature in many country districts is the lack of leadership. In sixty-seven per cent of the Indiana communities the people took an actual pride in thus keeping life on a dead level. In the Pennsylvania communities this lack of leadership "amounts to a disease." When any good thing is proposed and approved by a company of farmers in these churches, it is almost impossible to find a leader, because every one thinks himself as good as his neighbor. "What one man starts to do, another man at once forbids. It seems to be the duty of some man in every parish to head off any man who starts anything."

Note 5. Conditions in Country Churches. Few country churches provide for other services than preaching and a Sunday school. In the 232 Indiana churches only nine per cent of those in the rural districts have more than one room, and this is made to hold from six to nineteen Sunday school classes. With such lack of accommodations the school cannot feed the church membership as it should.

In Boone County only seventeen churches out of eighty-two have resident pastors, fifty have non-resident pastors, and fifteen have none. Nearly all country ministers live in towns or villages. Some care for four or five churches, and some churches have preaching only on Saturday evening or once a month. As so many ministers live at a distance from the communities in which they preach, they exert little influence on the people whom they visit only for an hour a week or a month. The sermons, too, are prepared for the town people,

and seldom or never touch the interests of the farmers. Out of 231 Protestant churches in the three Indiana counties scarcely one tries to minister to a rural congregation.

In these three counties there are forty-one denominations representing almost every conceivable phase of religious belief. Half of these churches could easily be spared. They represent chiefly denominational jealousy and strife. The 225 churches enumerated in the Illinois survey represent twenty denominations. The ministers naturally try to serve their own denominations and not the community at large. Notwithstanding this overchurching, nearly one half of the population is unchurched. They are people on whom the church has no influence, and who have no use for ministers. This feeling is often justified by the preachers themselves, many of whom regard preaching and attending weddings and funerals as their only business.

In many country churches, religious activity is crowded into three to six weeks of "special meetings." Other work is in large measure set aside. Prayer meetings are held every afternoon, the community is stirred, sinners are converted, and backsliders reclaimed. Then the minister leaves to begin a similar work in one of his three or four other churches. The converts are not cared for, the prayer meetings are discontinued, and soon the church is down at its former low level, waiting for another revival.

A deplorable condition is the scarcity of young men. In the 173 churches in Marshall and Boone Counties, 46 contain not a single young man. A still larger number fail to interest more than two or three. They bemoan the irreligiousness of the young people while clinging to methods that repel and opposing methods that attract them.

In view of these conditions, it is not surprising that in the 225 churches covered by the Illinois survey, 77 were growing, 45 standing still, 56 decreasing, and 47 abandoned; that in the three Missouri counties with 180 Protestant churches, 21 are wholly abandoned, while of the remaining 159, a large number are used only occasionally; that of these 21 abandoned churches 19 are in the country and 2 in villages; or that in Marshall County, Indiana, with its 91 churches, 32.2 per cent are growing, 20.5 per cent standing still, and 42.3 per cent losing ground. In the 168 Pennsylvania churches, 50 per cent are growing, 26

per cent are stationary, and 24 are decreasing. This is the best showing in the four surveys.

From the facts here given it is obvious that the problem of the country churches is not one that can be met by mere preaching or new methods of church work. The deficiencies of the churches are closely interwoven with the economic, social, and educational defects of rural districts as a whole. The business of farming, the modes of living, the social organization need to be radically reconstructed; a new rural consciousness aroused. The problem of the church is only a part of the still greater problem of rebuilding rural life in harmony with the best American ideals.

ADDITIONAL READING REFERENCES.

(*1*) The Rural Surveys described in Note 2, above, may be obtained from Rev. Warren H. Wilson, Ph.D., Superintendent, 156 Fifth Ave., New York City. That on Indiana is especially full and valuable and was made in co-operation with the Interdenominational Council of the Churches of that State. (*2*) On "The Rural Problem and the Country Minister," see *Atlantic Monthly*, September, 1912. (*3*) A rather more optimistic paper on "The Country Church" is found in *Recent Christian Progress*, pp. 397-403. (*4*) Butterfield: *The Church and the Rural Problem.* (*5*) Ashenhurst: *The Day of the Country Church.* (*6*) Wilson: *The Church of the Open Country.*

REVIEW QUESTIONS.

1. To what extent have foreigners arrived in this country in recent years?
2. What is the character of this immigration?
3. Why are they liable to be a menace to American institutions?
4. What can the churches do to Americanize and Christianize these incoming millions?

QUESTIONS ON THE LESSON.

1. Why is the saving and strengthening of the country churches of the utmost importance?

2. What are the most reliable sources of information concerning them?

3. What is the primary cause of their weakness?

4. How are the churches affected by the substitution of tenants for owners?

5. How are they affected by the lack of recreation?

6. How, by lack of leadership?

7. How are most country churches limited in respect to accommodations for carrying on religious or social work?

8. To what extent are they provided with pastors and pastoral work?

9. How are country churches weakened by denominationalism?

10. Why is their revival work largely fruitless?

11. What is their attitude toward young people?

12. What are the general results of these conditions?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. If your church is in or near the country, find out how many churches there are in your county; how many denominations are represented; how

many of the churches are in towns and villages; or in the open country; how many members in each church; how the total membership compares with the population; how many churches have ministers; how many ministers serve more than one church; how many churches have been growing during the last ten years, how many have been standing still, and how many have lost ground. Ascertain, if possible, the reasons for each of these conditions. It might be of great interest to have the class co-operate in making such a local survey, and in adding any other information that may be available respecting Sunday schools, accommodations, etc.

2. If yours is a city church, gather as much of the above information as you can concerning the churches in the neighborhood of the place where you spent your last summer vacation.

3. How does your own observation of the condition of country churches tally with those described in the lesson?

QUESTIONS FOR CLASS DISCUSSION.

1. What are some of the chief reasons for the decrease in country population?

2. What is your opinion of the wisdom of a few families starting a church of their own denomination where existing churches are abundantly able to care for the population?

3. How can churches be induced to combine?

Lesson 31. NEW LIFE IN COUNTRY CHURCHES.

Scripture Reading: The Mountains of Israel to be Blessed. Ezek. 36: 8-15.

Note 1. The Country Church a Vital Part of the Community. One of the conspicuous features of American rural life has been its individualism. The pioneer expended his strength in conquering the wilderness, and in protecting himself, his family, and his property. This life was lonely. He had to make his way for himself. His religious interests were likewise limited. As rural communities grew up, the same individualistic feelings survived and passed into the churches. Most of these considered their duty done when they had provided an occasional preaching service and taken up a collection. They simply shared in an individualism which, however necessary at first, becomes a menace to progress, when progress depends on co-operation. With all the churches for ages past they believed and taught that this world is a wilderness of woe, that life is but a pilgrimage, and that man's true home is the heavenly.

The difficulty with the whole countryside is that, while the rest of the world has in recent years experienced a tremendous social awakening, it remains asleep. Churches and communities need to be aroused to the fact that their salvation depends on co-operation in measures for the common welfare, and in movements that make for the maintenance of American and Christian ideals. The rural churches are so closely related to the community in which they are planted that they rise or fall together.

Note 2. What Country Communities Need. The first step, then, toward the solution of the rural problem is the awakening of the community to the fact that it is a *community* with common interests, and not an aggregation of unrelated units, like potatoes in a bag. Individualism is blind selfishness. A really enlightened selfishness shows a person that his own highest good cannot be attained except through the welfare of all. As co-operation has become the watchword in all forms of business and industry, so it must become the dominant note in everything that pertains to farming and farming communities. Such mutual effort is needed for the promotion of

(*a*) *Better Farming.* Agriculture is now becoming a scientific pursuit instead of a blind following of traditional methods. The latter policy has brought thousands of rural communities to the brink of ruin. "The farmer's indifference to scientific methods is his own worst enemy. So long as he does not work for his own interests it is in vain to blame the city and the town for their monopoly of public attention."

(*b*) *Better Roads.* Roads are essential in transferring farm products to markets. Bad roads, as most country roads are, greatly increase the cost of transportation in the wear and tear on horses and vehicles. Portions of the year they are almost impassable.

(*c*) *Better Markets.* The introduction of town and city markets by which farmers and consumers can be brought together has proved in many places a great benefit in bringing better prices to the former and in reducing the cost of living to the latter. The gain from a universal adoption of this plan would be moral as well as financial, since both classes would come to know each other better and with increased mutual respect.

(*d*) *Better Schools.* Rural communities cannot be permanently improved without improving the schools. Not only better buildings are needed, but better methods, especially such

as will help the children and youth to see the dignity and attractiveness of rural life under right conditions, and will train them for, rather than away from, the farm. Country schools need to be centralized and consolidated.

(*e*) *Better Social Life.* In most cases the drifting of the young people to towns and cities is due not so much to the hard work as to the deadly barrenness of country life as usually lived. Those who work hardest need the most recreation. Ordinarily the country furnishes the least. Efforts should be made to build up the social life, and to make occasions for frequent meetings. The mere getting of people together for better acquaintance has great value. While it may not be the business of the churches to furnish amusement, they should consider it an important part of their mission to promote those that are innocent and wholesome.

In furthering these enterprises the churches might well take a leading part. They should make it their business to come to an intelligent understanding of the conditions, needs, and possibilities of their respective fields. Country people need concerts, lectures, libraries, reading rooms, dramatic entertainments, literary contests, competition in sports and games as much as, if not more than, city people. Furthermore, every county should have a hospital. The church is in a position to inspire action in all these directions. In many places the church building is the only one capable of being made a center for gathering around itself the social life of the community. The avenue by which the rural churches are to pass into a new and larger life is the reconstruction of the entire social order of the rural community.

Note 3. What the Country Churches Need. (*a*) *Resident Ministers.* To say that five per cent of the churches in the open country have settled pastors might be an extravagant assertion. Yet without ministers who live on their fields, mingle daily with their people, study their needs from every point of view, and who are capable of tactful leadership, the country church is helpless. A service of three hours a month from one who lives in a town a dozen miles away is useless so far as solving the modern rural problem is concerned. This supreme need of the churches lays a corresponding duty on the ministers. The older type may not be willing to make the sacrifices involved. But if not, the churches and our theological schools must see to it that young men are raised up and taught to see

that the home field calls for sacrifices as heroic as any foreign field, and that as effective work as can be done anywhere for the kingdom of God today is among the country churches of our own land. The idea that our weakest men are good enough for the country churches must be banished. They need men with sense to see that theological remedies avail nothing for economic diseases.

(*b*) *Financial Consecration by Church Members.* The task of putting new life into country churches needs not only consecration on the part of the ministers, but of the laymen as well. Frequently churches able to support a pastor engage one for "part time preaching" because it calls for the least sacrifice. Under such a system the members have not been trained to give. The Old Testament Jew gave a tenth of his income for religious purposes. In Sullivan County, Missouri, there are 370 families each of which spends annually an average of $771 on itself, $13.72 on schools, and $6 on roads, and contributes $3.18, or about one-half of one per cent, to its church. Such people must learn that the school and the church demand a more generous use of private wealth. The average farmer is not to be blamed or scolded for his closeness with money. He must be led to see that the conditions under which he has lived are passing away, and that he must adjust himself to a new social order, or perish.

Many other needs press heavily on the country churches, but these stand at the head of the list.

Note 4. What Country Churches Are Learning through Social Service. The suggestions made above are not untested theories. They have been successfully tried out in scores of instances. The remarkable work of Jean Frederic Oberlin, among the poor and ignorant people of Ban-de-la-Roche, will long continue to be a lesson and an inspiration in reviving the temporal, as well as spiritual prosperity of a decadent country district. In some cases a remarkable transformation has been wrought in two or three years. In many more cases the struggle has been long and arduous, exhausting every ounce of tact, patience, and grit of the leader before the final victory was won. But in every case the new life for the church has been won through co-operation in some form of social service. Read, for example, any one of these articles in the *World's Work:* "Ten Years in a Country Church," December, 1910; "How a Country Church

Found Itself," August, 1911; " Rural Churches that Do Their Job," March, 1913, and see how surely and richly spiritual results are reached by pastors and churches that seek to win the confidence and affection of the people by bettering and building up their everyday life. From the ministers of country churches that have experienced a blessed release from chronic despondency " you do not hear sermons upon ' what these people ought to do for this church '; their emphasis is upon ' what the church ought to do for these people.' They are losing themselves in service to their communities," with the invariable result that these communities respond to the leadership of the church with a loyalty that extends as fully to the spiritual as to the secular life.

ADDITIONAL READING REFERENCES.

(*1*) In addition to the references given in Lesson 30, look up those in the preceding note. (*2*) *Religious Education* for June, 1910, has a good article on " Religious Education and Rural Communities "; the issue for December, 1910, contains two suggestive papers, " Educational Service of the Village Church," and " Education of Ministers for Country Parishes "; three articles on " The Church and Religious Training in the Rural Home," " The Church and Religious Training in the Rural Community," and " The Rural Church and Community Welfare " are found in the issue for October, 1911. The last two are particularly valuable.

REVIEW QUESTIONS.

1. How have rural churches been affected by changes in population?
2. What are some of the social factors that have led to a decline of the country churches?
3. Mention some of the discouraging conditions that prevail in country churches.
4. How must the problem of the country church be met?

QUESTIONS ON THE LESSON.

1. How have rural communities and churches been affected by individualism?

2. In opposition to this individualistic tendency, what is now the prime need?

3. What are some of the economic needs of the country?

4. What are some of the educational and social needs?

5. What attitude must the churches assume toward these needs?

6. Why do the country churches need resident ministers?

7. Why do they need a revival in giving?

8. What has been the experience of all country churches that have tried to reach the community through social service?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Do you think the people in the country are more or less religious than those in the city?
2. Should the country as well as the city have first-class schools?
3. Why is it necessary to preserve the social strength of country districts?
4. Should a country church seek to provide a social life and recreation simply for its own young people?
5. What is your church, if situated in the country, doing to serve the community at large?
6. Is the church better fitted for social leadership than the grange?

QUESTION FOR CLASS DISCUSSION.

Should pastors of rural churches receive special training for their work?

Lesson 32. THE GOSPEL IN MINING AND LUMBER CAMPS.

Scripture Reading: Mining and Lumbering in Ancient Times. Job 28: 1-11; 1 Kings 5: 1-18.

Note 1. The Mining Camp. Thousands of men spend their lives in prospecting for the hidden treasures of the earth. Sometimes a rich deposit of mineral ore is discovered by sheer accident. It is said that a man up in the Lake Superior region years ago was searching for a lost pig, and was directed to it by its squealing. The pig had fallen into a hole, and its owner in getting it out scraped away some loose earth and revealed what proved to be one of the richest known deposits of copper ore, that of the Calumet and Hecla mines. Usually, however, the discovery comes as a lucky strike made by some hardy prospector. It may be gold, silver, lead, iron, copper, zinc, or coal. The news spreads rapidly, especially in the case of gold or silver, and attracts adventurers from near and far. Tents, shanties, cabins, stores, saloons, dance houses, gambling dens, and brothels spring up like magic. Lawlessness, drunkenness, profanity, crime, and vice flourish like vegetation in a tropical forest. One frontier missionary tells of his experiences in one of these camps, where every Sunday afternoon when he first preached there he always had a bull and bear fight to contend with around the corner. "I remember one time," he says, "when the bull broke loose, and ran down the street where I was preaching. I saw at a glance that I must close the meeting, and so pronounced the benediction; when I opened my eyes, not a living soul was in sight except my wife."

To preach the Gospel in a mining camp requires consecration, courage, tact, and hard work. It needs a kind of training not usually given in theological seminaries. The man with an ordinary conventional sermon would get no hearing. A ministerial garb wins no respect. And yet, rough, profane, and godless as the men may seem, none are quicker to discern and respect genuine Christian manliness. A chapel consisting of a room over a saloon with only a dry goods box for a pulpit, but with a preacher who truly loves his fellowmen, has again and again become a means of social and moral salvation of the community, and the forerunner of a strong church.

Note 2. The Lumber Industry. To one unacquainted with the facts it may be a surprise to learn that lumbering holds the

third place in the industries of the United States. The number of wage earners, according to official statistics of 1909, numbered 695,015, the value of the products amounted to $1,156,128,747, representing about 20,000,000,000 cubic feet of wood taken from our forests.

A peculiar feature about the lumber industry is that it is carried on away from civilization. A mining camp, if a vein is rich and extensive, soon grows into a city. But a lumber camp never does. As soon as the timber in its neighborhood has been cut down, the camp is forced to move farther into the virgin forest. The employment calls for men exclusively. These are divided into three classes, the camp men who cut down the timber and haul it to the nearest stream, the rivermen who on the spring floods float it down to the sawmills, and the millmen who saw it into lumber.

A " camp " consists of several log houses built to accommodate the superintendent, or boss, the various gangs employed to cut and haul the logs, and the teams. The outside walls of a bunk house are about six feet high with a gently sloping roof. The cracks between the logs are " chinked " with moss to keep out the cold. The floor is made of boards, if they can be had, otherwise of small tree trunks split and hewn flat. Along the walls inside " are bunks, one above another; two huge stoves with great iron cylinders, one at each end, give warmth; while in picturesque confusion, socks and red mackinaws and shirts hang steaming by the dozens. There is a cockloft where the men write their letters, and rude benches where they sit and smoke and tell yarns till bedtime." Log sheds, made tight and warm as possible, are built for the horses. These are known as " hovels."

Note 3. The Lumberjacks. The herding together of large gangs of rough men away from home, and remote from all the restraining influences of civilization almost inevitably tends to bring out the worst elements in their characters. They are not all drunkards and blasphemers and gamblers, but when the whole current sets that way, it is hard to resist it. Some do resist it because they are decent and self-respecting men with wives and children at home to whom they return when the winter's work is over, bringing their earnings in clean hands. But by far the greater number, thousands of them, with no sense of the value of money, and with a hot craving for pleasure

after the hard toil in the woods, make for the nearest lumber town for a debauch, the only pleasure known to them. Here they encounter crowds of saloon keepers, gamblers, and caterers to depraved passions who lie in wait to rob them, and from whose clutches the best of them escape only with difficulty. Often the earnings of a whole winter are lost in a night.

Note 4. The Preacher in the Lumber Camps. To lift these men, often as big-hearted as they are brawny, out of the drunkenness, brawling, savagery, and abominations of the camps, and to assist in rescuing them from the sharks to whom their lack of self-control and passion for drink make them an easy prey, is the task of the missionary who has the grace and grit to work among them. The man who can help them is the one whose infinite sympathy, untiring self-sacrifice, and absolute fearlessness win their confidence and respect. He may not be eager to knock a man down. But there are occasions when he must be as quick to fight as to pray. To snatch an innocent boy from the lure of thieves and panderers before they have stripped him of every cent is almost as perilous as to snatch a bone from a hungry bulldog. For a preacher to silence an obstreperous disturber of an ordinary church service by pulling him out of the pew and flinging him into the street might break up the meeting. But in a bunk house, after a momentary tumult of jeering at the victim, the missionary quite unruffled will return to " the upturned cask which served him for a pulpit, readjusting the blanket which was his altar cloth, raising his dog-eared little hymn book to the smoky light overhead, and beginning, feelingly: ' Boys, let's sing number fifty-six: *Jesus, lover of my soul, let me to thy bosom fly.* You know the tune, boys, everybody sing—*While the nearer waters roll, and the tempest still is high.* All ready now!' " Nobody pays much attention to a fight in a bunk house. The next morning, as likely as not, the disturber will come around and apologize to the missionary.

A man who, without losing his true dignity, or compromising his Christian principles, can so adjust himself to the life of the lumber camps as to win the love of the men and the respect even of those whom he is forced to denounce and oppose, finds an unbounded field for service and can almost every day win a new star for his crown. From the nature of the case, however, his work must be with individuals, or in fighting wickedness in the lumber towns. The fact that the camp

remains in one place only a short time makes the establishment of churches impossible. The " sky pilot," as the men facetiously call their preacher, must content himself with personal results, with saving men for a better life here and hereafter.

In the lumber towns, even when they are transient, the case is somewhat different. Here churches often spring up and become means of blessing to the surrounding country.

Note 5. Making the Grade. The Rev. Francis Edmund Higgins is a Presbyterian who, without a church, but acting under the Board of Home Missions, has done a unique work among the lumberjacks in the remoter Minnesota camps. He possesses in a remarkable degree the qualification described above. A little book entitled " Higgins—A Man's Christian " presents a series of thrilling sketches of his work. Nothing except actual experience can give a more vivid idea of the nature of missionary experiences in a lumber camp. Higgins's ministry has a gentle as well as a strenuous side.

" When Alex McKenzie lay dying in a hospital, the Pilot sat with him as he sits with all dying lumberjacks. It was the Pilot who told him that the end was near.

" ' Nearing the landing, Pilot?'

" ' Almost there, Alex.'

" ' I've a heavy load, Pilot—a heavy load! '

" McKenzie was a four-horse teamster, used to hauling logs from the woods to the landing.

" ' Pilot,' he asked, presently, ' do you think I can make the grade?'

" ' With help, Alex.'

" McKenzie said nothing for a moment. Then he looked up. ' You mean,' said he, ' that I need another team of leaders?'

" ' The Great Leader, Alex.'

" ' Oh, I know what you mean,' said McKenzie. ' You mean that I need the help of Jesus Christ.'

" No need to tell what Higgins said then—what he repeated about repentance and faith and the infinite love of God and the power of Christ for salvation. Alex McKenzie had heard it all before—long before, being Scottish born, and a Highlander—and he had not utterly forgotten, prodigal though he was. It was all recalled to him, now, by a man whose life and love and uplifted heart were well known to him—his minister.

" ' Pray for me,' said he, like a child.

" McKenzie died that night. He had never said a word in the long interval; but just before his last breath was drawn—while the Pilot still held his hand and the Sister of Charity numbered her beads near by—he whispered in the Pilot's ear:

" ' Tell the boys I made the grade! ' "

ADDITIONAL READING REFERENCES.

(*1*) Puddefoot: *The Minute Man on the Frontier;* see Chapter XX, " The Minute Man in the Mining-Camp," and Chapter XXX, " Christian Work in the Lumber Town." (*2*) Duncan: *Higgins—A Man's Christian* (Harper & Brothers, 50 cents) is the best help on this lesson.

REVIEW QUESTIONS.

1. What are some of the conspicuous needs in rural communities?
2. How can rural churches assist in meeting those needs?
3. What do the country churches need in order to experience a new life?
4. What are country churches learning through social service?

QUESTIONS ON THE LESSON.

1. What is the general character of a new mining camp?

2. What kind of missionaries are needed in mining camps?

3. Describe the extent of the lumber industry in the United States.

4. In what important respect does a lumber camp differ from a mining camp?

5. Describe briefly a lumber camp.

6. What is the chief demoralizing element in the life of the lumber camps?

7. What moral perils beset lumbermen outside the camps?

8. Why are qualifications for successful work among lumbermen exceedingly rare?

9. Wherein does a successful worker among lumbermen find his reward?

10. Why is he unable to establish permanent churches?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. The extent of the mining industry in the United States.
2. Why the mining industry attracts many adventurers.
3. What are the chief surviving timber regions of the United States?
4. To what extent is missionary work carried on in lumber camps at the present time?

QUESTIONS FOR CLASS DISCUSSION.

1. What are the prospects of missionary work being long needed in lumber camps in view of the fact that the present rate of cutting is three times the annual growth of forests in the United States?
2. Does the fact that we use lumber put us under any obligation to the lumberjacks?
3. Did the missionary who ejected the disturber show a Christian spirit?

Part III. THE CHURCH WORKING THROUGH VARIOUS ORGANS AND AGENCIES.

Lesson 33. HOW A MODERN MISSIONARY SOCIETY IS ADMINISTERED.

Scripture Reading: Administering Church Funds. Acts 5: 1-6.

Note 1. The Organization of Mission Societies. The final authority behind every missionary society is the denomination by which it is organized. Each society holds an annual or triennial meeting of delegates elected either directly by the churches, as in the case of the Baptists, but more commonly by some intermediate body. This large meeting is known among the Baptists of the Northern States as the Northern Baptist Convention of which the American Baptist Foreign Mission Society is a co-operating organization; among Congregationalists, as the meeting of the American Board of Commissioners for Foreign Missions; among Episcopalians, as the General Convention; among Methodists, as the General Conference; and among the Presbyterians, as the General Assembly.

Each of these denominational meetings elects the officers of its respective missionary society, and a board of managers, ranging in number from twenty-six to ninety or more. Several of the societies have also a still larger body known as a general committee or advisory council, with whom the board may consult respecting important matters. Upon the board, which in some cases includes the officers of the society, rests the active administration of the society's affairs. In a general way the conference, convention, or assembly may shape the policy of the missionary society, and determine what fields shall be entered, but the important matter of raising funds on the home field, of buying, holding, mortgaging or selling real estate, of administering trust funds, and of apportioning money to the several missions is relegated to its board of managers.

When the supervision of this work is committed more or less to a single official, he is usually called the corresponding secretary. He is the executive officer of the board, and holds by far the most responsible position in the society. He conducts the correspondence of the board with its missions, is expected to keep a vigilant eye not only on each particular station, but upon the entire field, and to inform the board respecting all

matters of missionary interest. This officer is sometimes elected by the same general body that elects the board, but sometimes he is appointed by the board itself. In the leading mission societies, the duties devolving on the corresponding secretary have now become so executive as to require their division into a number of departments, each of which is under the oversight of a secretary with one or more assistants. Next to the corresponding secretary, the treasurer is the most important officer of a missionary society. The oversight of the finances is a distinct department, ranking with the home base and the foreign base. The treasurer, therefore, reports to the society, though of course he is constantly in close relations with the board, of which he is usually an *ex officio* member.

Note 2. Administration on the Home Field. The first imperative and most difficult task that confronts a missionary society is the raising of funds with which to carry on the work. Every society could expand its work tenfold if it had the means in hand. Sometimes a wave of enthusiasm will sweep over a convention, and the board be instructed to launch out into larger expenditures. Under the spell of an eloquent and pathetic appeal it seems easy indeed to have one's home church increase the annual contribution at least ten per cent. But the people who have not been to the convention have not been stirred and the promised addition fails to materialize. If the board responds to such counsel, it is likely to be left with a heavy deficit. Even when a budget no larger than that of the preceding year is made, unforseen economic conditions may reduce the society's income by a large sum. One of the gravest problems faced by missionary societies in the past has been the uncertain and variable receipts with which to meet fixed or larger expenditures, and the possibility of being forced to make heart-rending retrenchments.

The sources on which a missionary society depends for its income are the contributions from the churches and Sunday schools; gifts from individuals, legacies, and income from trust funds; and last, but by no means least, the funds raised by various auxiliary societies, especially those carried on by the women and the young people. The amounts contributed by the women's societies alone range from about one-fifth to one-half of the entire annual receipts. As a matter of fact, they really contribute much more, since they render important aid in rais-

ing the contributions of the several churches, all of which go directly into the treasuries of the societies.

Until within a few years the churches were left to give as much or as little as they pleased, except so far as they were stimulated by distressing appeals from the headquarters of the society. Most of the churches took up an annual collection. If it happened to be a rainy Sunday the collection might be only a small fraction of the ordinary amount. To bring about a better and surer response, all the leading denominations have now adopted the apportionment system (Lesson 22, Note 5), which promises to place the financial operations of the societies on a far firmer basis than before.

Note 3. Administering the Foreign Field. A missionary society finds it almost as hard to decide where it can most advantageously expend its funds, as how to raise them on the home field. The open doors are so many, the cries for help are so loud and insistent, that the means at hand, great as they may seem in themselves, appear in comparison pitifully small. Every mission board would gladly, if it were possible, make each dollar in its treasury do the work of ten. In determining where the need is greatest, the question arises, who are best able to decide, the board in America or the missionaries on the field? The answer to this question gives rise to two types of administration.

The first is represented by the American Baptist Foreign Mission Society in which the board of managers fixes the salary of every missionary, and the amounts to be expended for specific purposes at each station. This is not done, however, without the fullest information obtainable from the missionaries themselves. On each field they are organized into a voluntary conference which meets once a year to consider matters of common interest and to advise the board of managers respecting actual needs. When the conference is not in session, a reference committee appointed by the conference attends to this work. On each field one of the missionaries is appointed by the board to act as treasurer. The higher educational institutions and mission presses are cared for by the trustees. As an example of this type of administration take the Rangoon station of the Burma Mission. It contains thirty missionaries, and the Society treasurer's report enumerates seventy-eight grants, running from $16.72 to $5000, and aggregating $58,429.75.

A second type at the other extreme is presented by the American Board of Commissioners for Foreign Missions. Of its twenty missions, that at Foochow approaches nearest to the expenses of the Rangoon Mission, being $56,036.92. It has forty missionaries. Yet of the five specific appropriations three are for expenses incurred in this country, such as grants for missionaries and their families at home on furlough, $4,173.60; for missionaries' children in this country, $1,245.12; and for procuring and forwarding supplies, $1,446.43. The remaining two appropriations, aggregating $52,171.87, correspond to the seventy-eight grants enumerated by the treasurer of the Baptist Board. This lump sum seems to be granted by the Board, as in every other case, after careful consideration of detailed estimates for the mission. But being so granted, the responsibility for its proper use rests on the missionaries themselves.

It should be added that the policy of the Baptist Society as stated above is not rigidly followed in every case. In recent years appropriations have been made in a lump sum to certain missions, but only when the missionaries themselves have expressed a preference for this form of administration.

Note 4. Relative Cost of Administration. A man was asked for a contribution to foreign missions. He handed over a dollar, and then another with the remark, "This is to pay for carrying the other dollar to the heathen." This represents a common but stupid error respecting the administration of a missionary society. In the first place, no society sends money to the heathen; it sends the gospel. In the second place, to do business costs money. A missionary society is no exception. But in comparison with most business houses where the cost is from twenty-five per cent upward, the cost of conducting the business side of a missionary business is astonishingly small.

The operating expenses of the five leading Foreign Mission Societies studied in the preceding notes are as follows: Presbyterian, 6.69 per cent of the total receipts; Methodist, 8.5 per cent nearly; Congregational, 8.8 per cent; Episcopal, 10.2 per cent; Baptist, 10.7 per cent. These figures, however, are quite misleading since they are not based on uniform schedules. Compare, for example, the two societies that show the lowest and the highest of these percentages. The Presbyterian Society owns its building and pays no rent. The

Baptist Society, on the contrary, includes in its cost of administration rent and janitor service amounting to $8,563. Furthermore, when a Board turns over to a mission a gross sum, the cost of administering it is transferred from the home base to the foreign base, and does not, as in the case of the Baptist Society, appear in the home cost of administration. Another and important item in favor of the Presbyterian Society appears in the fact that, while it pays larger salaries to a larger number of officers, these salaries make no draft on the general treasury, since they are met by private generosity. If the societies could agree on a uniform schedule the " operating cost " would probably not vary greatly.

Of two things the churches may be assured: first, that their missionary funds are administered with the most scrupulous economy consistent with efficiency; any statements to the contrary may be dismissed as due to ignorance, stupidity, or malice. Secondly, that the stupendous enterprise to the support of which these funds are dedicated is moving on, in spite of the inadequacy and imperfection of human means, with gigantic strides that would have seemed unbelievable a few years ago. In answer to the prayers of the church God is revealing His power in wondrous ways.

ADDITIONAL READING REFERENCES.

For further information respecting the administration of missionary societies study the annual reports of the leading societies.

REVIEW QUESTIONS.

1. What are some of the conditions under which the gospel is preached in mining camps?
2. What are the prominent traits of the lumberjacks?
3. What qualifications are needed for preaching to these men?
4. What results may be expected from preaching in lumber camps?

QUESTIONS ON THE LESSON.

1. From whom does a missionary society derive its authority?

2. Describe the constitution of a board of managers.

3 What are the duties of a corresponding secretary?

4. Why has the providing of funds with which to carry on the work of a society been one of its heaviest burdens?

5. What are the sources on which a missionary society depends for its funds?

6. How is the administration of the home base being improved?

7. What type of administration for the foreign base is represented by the Baptist Society?

8. What type is represented by the Congregational Board?

9. Why does the apparent cost of administration in the leading societies vary greatly?

10. How does the operating cost of a missionary society compare with that of most other business enterprises?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Where are the headquarters of your Foreign Mission Society?
2. How is its board of managers chosen?
3. How many secretaries and assistant secretaries does it employ?

4. What were the total receipts as given in the last report?
5. How much was sent direct to the foreign base?
6. What was the cost of administration?

QUESTIONS FOR CLASS DISCUSSION.

1. Which is the better of the two types of administration described in Note 3?
2. How would you answer one who objects to supporting foreign missions on the ground that "very little of the money ever gets to the heathen"?

Lesson 34. HOW CHURCHES ADVANCE WITH THE FRONTIER.

Scripture Reading: Beginning from Jerusalem. Lu. 24: 44-53.

Note 1. Religious Character of the Early American Settlers. After the discovery of America by Columbus three distinctive lines of invasion seemed destined to determine the character and institutions of the Western Continent. By right of discovery and conquest the working out of this destiny belonged to Spain. She entered by the southern gateway of Florida and the parts along the Gulf of Mexico. Her missionaries overran in a short time the territory now embraced in the States of Florida, Alabama, Texas, New Mexico, Arizona and California. Their Indian converts numbered a hundred thousand. North America was being handed over to Spain to exploit for material wealth and political glory, and to the Roman Catholic church for her own type of propagandism.

By a series of startling political movements this stupendous scheme collapsed, and the destiny of America passed into the hands of the French, who entered by the northern gateway of the St. Lawrence. Their motives were the same, but their methods were gentle and friendly as compared with those of the Spaniards. By making friends of the Indians, instead of oppressing them, they swiftly pushed their control over the whole of Eastern and Central Canada, the whole of the Mississippi valley, and large parts of Vermont, New York, Texas and Mexico.

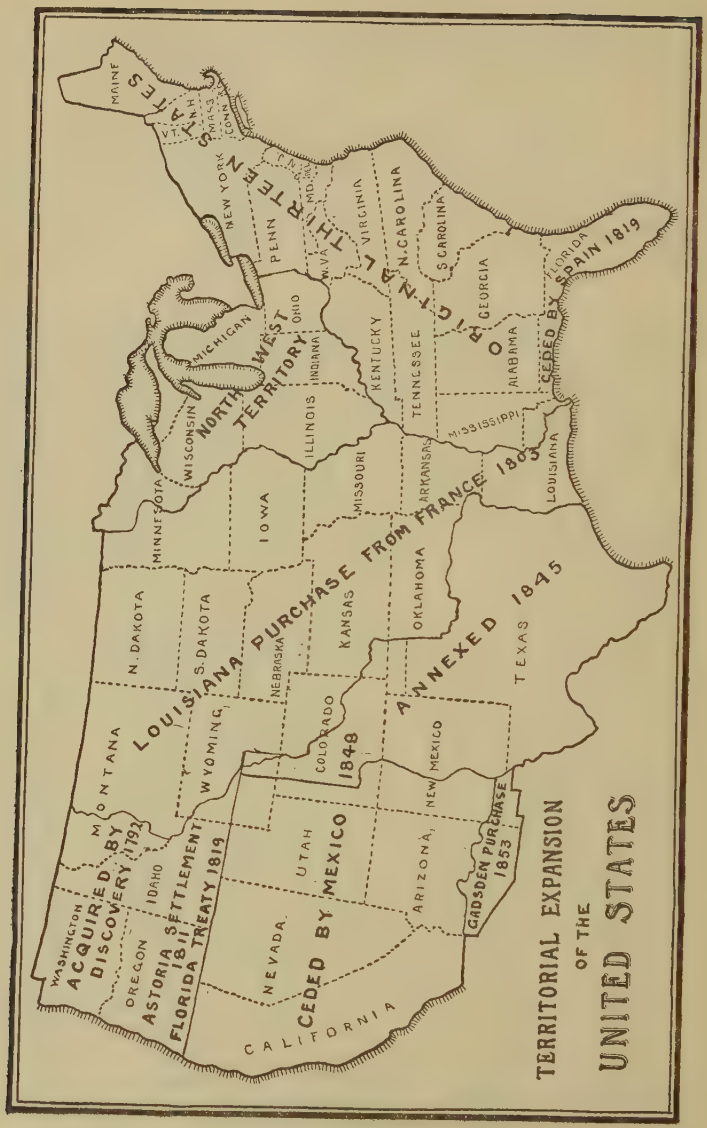
In the meantime a third invasion was taking place along the central Atlantic coast. The impelling motive of the Plymouth Pilgrims was neither greed of gold nor empire nor church

control, but freedom to worship God according to the dictates of the individual conscience. Wolfe's victory over Montcalm at Quebec in 1759 ended one empire and created another; it crushed the hope of Roman Catholic supremacy in North America and paved the way for Protestantism. On the foundations laid by the English their descendants have built up our present Republican and Protestant institutions. With the advance of population from the Atlantic seaboard to the Pacific, the evangelization of the settlers has gone hand in hand.

Note 2. The Beginning of Home Missions. The growth toward the West and Northwest of settlements destitute of the gospel led, as early as 1774, to an effort to send them preachers. But this ceased with the breaking out of the war of the Revolution. After independence had been gained the call for preachers became more insistent, and sporadic attemps to meet it were made by the churches. The first organized effort was made in 1798 when the Missionary Society of Connecticut was formed " to Christianize the heathen of North America, and to support and promote Christian knowledge in the new settlements within the United States." A year later the Massachusetts Society was formed for a similar purpose. Not one of the numerous missionaries sent out by these societies worked for the white population within the limits of the older States. A few were appointed to preach to the remaining Indians. All the rest followed the pioneers into the sparsely settled regions of New Hampshire, Vermont, New York, and the still remoter West, preaching wherever they found hearers, and founding churches wherever a handful of Christians could be assembled.

In 1802 the Presbyterian General Assembly, which already manifested an interest in home missions, took the step toward organized work by appointing a committee of seven " to collect information relative to missions and missionaries, designate the places where missionaries should be employed, to nominate missionaries to the Assembly, and generally to transact under the direction of the Assembly the missionary business." The constant growth of the work forced the Assembly in 1816 to transform this committee into a Board of Missions, " with full power to transact all the business of the missionary cause, only requiring the Board to report annually to the Assembly."

The same year, 1802, marked the organization by the Baptists


TERRITORIAL EXPANSION
OF THE
UNITED STATES
ORIGINAL THIRTEEN STATES
NORTH WEST TERRITORY
LOUISIANA PURCHASE FROM FRANCE 1803
ANNEXED 1845
ACQUIRED BY DISCOVERY 1792
ASTORIA SETTLEMENT 1811
FLORIDA TREATY 1819
CEDED BY MEXICO 1848
GADSDEN PURCHASE 1853
CEDED BY SPAIN 1819
MAINE
VT.
N.H.
MASS.
CONN.
NEW YORK
PENN
N.J.
MD.
W.VA.
VIRGINIA
N.CAROLINA
S.CAROLINA
GEORGIA
FLORIDA
ALABAMA
MISSISSIPPI
LOUISIANA
KENTUCKY
TENNESSEE
ARKANSAS
MISSOURI
OHIO
INDIANA
ILLINOIS
MICHIGAN
WISCONSIN
MINNESOTA
IOWA
N. DAKOTA
S. DAKOTA
NEBRASKA
KANSAS
OKLAHOMA
TEXAS
MONTANA
WYOMING
COLORADO
NEW MEXICO
ARIZONA
UTAH
NEVADA
CALIFORNIA
IDAHO
OREGON
WASHINGTON

of "The Massachusetts Domestic Missionary Society." In like manner other denominations, one after another, organized for work on the home field, and endeavored as far as their means permitted to push the organization of denominational churches on the rapidly extending frontier. Since then the history of each denomination has been largely a history of its home mission work.

Note 3. The Advancing Frontier. The work of the home mission societies moved westward as rapidly as the settlements pushed ahead into the wilderness. The planting of Evangelical churches was greatly facilitated by the character of the early settlers. Especially was this true of the Northwest Territory, which was taken under the direct control of the National Government in 1787. This territory, which has well been called the "Keystone of the American Commonwealth," has not only by its wealth, manufactures, and commerce, but above all by its men and women, exerted a powerful, if not controlling, influence on our national destiny. The rapid settlement of this territory gave a new birth to home missions. It enabled the churches to realize as never before the meaning and magnitude of the task that confronted them.

Happily, the progress of home missions was not arrested when the missionaries reached the Mississippi River. Study the map of the Territorial Expansion of the United States, and note that at the beginning of the last century two-thirds of their present area were under foreign control. Step by step, however, this control was lost. First, Louisiana was purchased from France in 1803; this included an area large enough for a dozen imperial states. Secondly, the Oregon region was acquired by exploration and actual settlement in 1811; Texas, with parts of New Mexico, Oklahoma, Colorado, and Wyoming were annexed in 1845 as a result of the war with Mexico; three years later Mexico ceded to the United States all the rest of the country stretching to the Pacific Ocean, with the exception of the Gadsden Purchase which was acquired in 1853. Each of these acquisitions meant a new frontier, and paved the way for new missions and new churches.

To keep pace with this march of population taxed the strength of the Eastern churches to the utmost, but the reward has been exceeding great. Thousands of little frontier churches, aided by the mission societies, are now towers of strength in great

cities, sending back into the mission treasuries a hundredfold the aid they received. The heroic home missionaries not only established churches, but in so doing planted the Christian civilization that is the foundation of our national strength and prosperity.

Note 4. The Methods Employed. The frontier towns were never modeled after the pattern of a law-abiding, God-fearing New England village. The men who pushed into the wilderness were bold, rough, and barbarous. They were a law unto themselves, and this law was promptly enforced by pistol or rifle. The towns quickly filled up with adventurers and human driftwood. Saloons and dance halls flourished on every side. Very often a saloon was the only place open to the missionary. The story is told of one saloon keeper who, having offered his premises to a preacher, stretched a large piece of cotton across his bar with this notice: "Divine service in this place from ten A.M. to twelve tomorrow. No drinks served during the service." At the conclusion the host began taking up a collection, having first seized his revolver with an intimation that no small coins would be acceptable. In the collection were poker chips redeemable at the bar in gold.

Gradually the frontier towns settled down into orderly communities. With the help of the home mission societies small churches were built. Pastors, supported in part by the societies, were called to minister to them, and to work in the outlying districts. In thinly settled regions colporteurs traveled on horseback or with a wagon, distributing or selling religious literature and holding meetings in schoolhouses, barns, or any places available. Where a church could not be established at once a Sunday school was gathered which commonly grew into a church.

Along the railway lines chapel cars are now very helpful in reaching the railroad men and the people in the small towns and villages along the road.

Extraordinary as the progress has been in populating the vast region indefinitely known as "the West," there still remain innumerable places where primitive conditions prevail, and where missionaries are exposed to all the hardships and perils of frontier life. It does not follow, however, because such work is diminishing, that the thirty or more home mission societies in the country see an approaching end to their work.

On the contrary, it is expanding rapidly from year to year. Aside from the work done systematically and successfully among the native Indians, the emancipation proclamation and the close of the Civil War placed on these societies the tremendous task of providing for the mental, moral, and spiritual uplifting of the millions of negroes in the Southern States. Immense sums have been expended in providing for their education, and in fitting them for industrial efficiency.

With the incoming tide of foreign immigration the crying need for home missions has shifted from the West to the East. The older States that fifty years ago were depended on to furnish the generous support to home missions have now themselves become mission fields that must be cultivated with all the resources at the disposal of the churches if our American institutions and ideals are to survive. The numerous foreign colonies that are crowding into our cities and manufacturing centers have opened up a new frontier into which the churches must carry the gospel with as much enthusiasm, energy, and self-sacrifice as were required in the expanding West.

ADDITIONAL READING REFERENCES.

(*1*) Clark: *Leavening the Nation.* (*2*) Strong: *Our Country.* (*3*) Morris: *At Our Own Doors.* (*4*) Puddefoot: *Minute Man on the Frontier.* (*5*) Annual Reports of the Denominational Home Mission Societies. (*6*) Almost every Home Mission Society has published a more or less full history of its own work, and issues one or more periodicals from which a wealth of illustrative matter can be gleaned.

REVIEW QUESTIONS.

1. To whom is the administration of a mission society usually committed?
2. How are the funds for carrying on the work provided?
3. What two types for administering the funds for the foreign field have been adopted?
4. What are some of the figures given for the operating cost?

QUESTIONS ON THE LESSON.

1. Why did the Spaniards and the French fail to hold their vast American colonies?
2. What motives ruled the colonists from Northern Europe?
3. Describe the formation of the first Home Mission Society.

4. What other societies followed?

5. How did the opening of the Northwest Territory affect the advance of missions?

6. How have the churches established on the frontier affected the national welfare?

7. Describe some of the difficulties encountered by the missionaries on the frontier.

8. What was the work of a colporteur?

9. What responsibility was placed on the Home Mission Societies by the Civil War?

10. What has shifted the frontier of missions to the Eastern States?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What is your church doing in assisting to plant churches on the frontier?
2. Have you a Home Mission organization in your church?
3. How did the opening up of the Northwest Territory promote the advance of American political and religious ideals? See Clarke: *Leavening the Nation*, pp. 47-86.

QUESTIONS FOR CLASS DISCUSSION.

1. How does the history of the Spaniards, the French and the English in North America indicate a providential guidance?
2. Is it worth the while of a strong and promising young man to go to some "jumping-off place" to start a church among a handful of rough frontiersmen?

Lesson 35. CHURCH SCHOOLS.

Scripture Reading: Importance of Religious Instruction. Deut. 11: 18-32.

Note 1. What We Mean by Church Schools. Until very recently the term "church schools" had a single well understood meaning, namely, academies and colleges founded by religious denominations and maintained in close relation with them. The term included also institutions that were not strictly sectarian, but in which the atmosphere was as distinctly religious as in those that were under denominational control. Within a short time the term has been appropriated as a designation for the unified educational activities of a single church. When the Sunday school, the young people's societies, the various missionary and benevolent organizations, the men's clubs, the boys' clubs, and the girls' clubs are co-ordinated, and made component parts of a single organization under the control of a Director of Religious Education and a Board chosen by the church, this organization has come to be called the Church School. But when we remember that in this third part of our course we are studying "The Church Working through Various Organs and Agencies" outside of the local churches, it is evident that the term is here used in its older and larger, rather than in the new and restricted, sense.

Note 2. Religious Education in the Earlier American Colleges. The early settlers in the American colonies were for the most part of a deeply religious character. Naturally education partook of the same. So greatly were they impressed by the importance of religious training that school books, from the primer up, were saturated with religious instruction. The most important man in the community was the parish parson. To raise up an educated ministry for the churches became a matter of primary concern. For this specific purpose Harvard college was founded in 1636. The same is true of Yale, Brown, Princeton, Columbia, and in fact of nearly all the higher institutions of learning founded before the middle of the nineteenth century.

The same care for religious education was shown by the early home missionaries. One of the first things to receive attention after the establishment of churches on the frontier was the founding of Christian academies and colleges. Each denomination felt that its welfare was bound up with the

existence in each new state or territory of one or more church schools under its own control. The president almost invariably, and the professors largely, were ministers who regarded themselves as charged with the religious as well as intellectual welfare of the students. Chapel exercises were held at least once, sometimes twice, a day, and attendance was compulsory. Bible history, the Greek New Testament, and Christian doctrine formed parts of the regular curriculum, and seniors seldom escaped Paley's *Evidences of Christianity* and *Butler's Analogy*.

While the colleges were profoundly religious, they were seldom sectarian in spirit even when under sectarian control. They had already learned to distinguish between denominational peculiarities and the vital elements of Christianity. While the cultivation of Christian character was encouraged by personal counsel, Bible study, attendance on public worship, and revivals, there were few attemps at proselyting. On the other hand, those who took a decided stand for Christian living seldom failed to have their attention directed to the ministry as a worthy and noble vocation.

Note 3. The Growth of Denominational Colleges. According to a statement in *Religious Education* for October, 1912, there were in this country in 1910, 602 colleges and universities, of which 374 reported as denominational, 90 as state, city, or national, and 138 as independent. Of the last class at least 56 are by origin and history affiliated with some Christian body. Out of the entire 602 colleges and universities 430 may therefore be designated as church schools. These 430 institutions reported in 1910 an aggregate of property and endowments amounting to $258,487,260. Of the 301,818 students connected with the 602 colleges and universities 162,062 were enrolled in the church schools. That the proportion is so small is due to the rapid growth of the new state universities whose enrollment increased from 6,700 in 1870 to 101,285 in 1910.

These figures show the importance attached by the churches to an education that is religious as well as intellectual and physical. Many of these denominational colleges are small, enrolling less than 200 students, and struggling to do sincere work with meagre endowments and inadequate equipment. But taken all in all the influence they have exerted upon our national life has been enormous. It is estimated that ninety

per cent of the ministers, missionaries, and professional men who today are conspicuous in public affairs have been trained in the church schools. Until the rise of the state universities these institutions were practically the only ones where a liberal education could be obtained. What is needed now is not an increase in denominational colleges, but a strengthening of those that already exist, and that are proving their worth by the excellency of the educational work they are doing.

Note 4. Student Self-Government in Religious Education. One of the most marked changes in college life during the past half century is the large measure of self-government accorded to the students. They are no longer treated as boys that need to be watched and directed by the faculty in all the details of their lives. One of the chief values of college life to a young man is learning self-mastery. The old-time paternal attitude on the part of the faculty is almost everywhere a thing of the past. It is possible only where the number of students is comparatively small.

In no respect is this change more apparent than in the sphere of religious education. The Bible may still be studied as history or literature, but as a help in cultivating a devotional and spiritual life its study has almost entirely passed into the hands of the students themselves. The center of religious life is no longer the chapel exercise but the Young Men's or the Young Women's Christian Association, which is often housed in its own building, provided with a reading room and rooms for Bible classes, led by students who have been trained at summer schools. A weekly prayer meeting is also cared for by student leaders. In many of the larger universities the oversight of the religious interests of the entire student body is committed to a paid Y. M. C. A. secretary, who seeks to establish personal relations with as many as possible. In the smaller institutions the tendency is in the same direction as far as their situations and means permit.

Note 5. The Future of Church Schools. The rapid multiplication of state universities during the past thirty or forty years, the large funds at their disposal, the splendid equipments furnished in every line of research, and the large number of students whom they attract have aroused a fear that the smaller denominational colleges have had their day and must go to the wall. As large a proportion of the students in these

secular institutions as in the church schools come from Christian families, and they are being attracted in constantly increasing numbers. Some years ago it was shown that the University of Michigan at Ann Arbor had more Presbyterian students enrolled than Princeton or any other Presbyterian college in the United States. Such facts seem at first sight to make the outlook for the church schools doubtful.

But there is another side. The separation between church and state has forced the state universities into the same relation toward religion as the public schools. Christianity itself can claim no assistance through taxation. "The exclusion of the use of the Bible and the forms of Christian worship, the elimination of the religious sanctions from the foundations of ethics, and the liberty accorded to teachers to express their doubts concerning the fundamental doctrines taught in Christian homes and churches, combine to constitute a form of non-sectarianism quite at variance with that known in the earlier state institutions. It is the fear that non-sectarian education may go to this extreme length that has alarmed Christian people and fostered the conviction that church denominations should tighten rather than loosen their control over the colleges they have founded and maintained."

Furthermore, the great number of small denominational colleges have been of inestimable service to the communities in which they have been planted. Few students go to them from a distance. By far the larger number is drawn from the immediate vicinity. The tuition fees are in most cases considerably less than half of what the larger colleges and universities demand, and other expenses are correspondingly moderate. Thousands of young persons have been, and are still, able to take advantage of these conditions, and to acquire a liberal education as a foundation for successful careers, who would have had to forgo the advantages offered by the distant and more costly universities.

Finally, each one of the church schools has behind it the sacrifices, the affectionate loyalty, and the constant prayers of a denomination that feels a large measure of responsibility for its welfare. Though under denominational control, these colleges have long ago solved the problem of making education Christian without making it offensively sectarian. They attract young people of all Protestant beliefs as well as Roman Catholics and Jews. There probably never will be a time when

the Christian world will not be organized in different groups. So long as this is the case, and so long as church and state are so separated that the latter in its educational institutions cannot undertake direct religious instruction, so long the work must be done by denominations, either in avowedly church schools or by providing religious education in the state universities. While these institutions properly refuse to use state funds for this purpose, the authorities usually stand ready to co-operate in all legitimate ways for promoting the religious interests of the students. Christian Associations are cordially recognized. Denominational guilds are welcomed. Several denominations have assigned pastors to the work of looking after their own young people, lists of whom are gladly provided by the university authorities. In these and many other ways the state universities are showing their appreciation of the value of religious education.

ADDITIONAL READING REFERENCES.

(*1*) Perry in *Recent Christian Progress*, pp. 433-439. (*2*) Moffatt in *Religious Education*, April, 1910, on "The Debt of the Nation to the Denominational College," pp. 46-51. (*3*) For statistics of colleges under denominational oversight, see the respective denominational year books.

REVIEW QUESTIONS.

1. How did the destinies of North America fall into the hands of Protestants from Northern Europe?
2. What led to the beginning of home missions?
3. How did the territorial expansion of the United States pave the way for home missions?
4. Describe some of the methods that characterize the home mission advance.

QUESTIONS ON THE LESSON.

1. In what sense is the term "church school" used in this lesson?

2. What purpose moved the New England Pilgrims to found colleges?

3. What was the attitude of the home missionaries toward higher religious education?

4. How were religious interests cared for in the early church schools?

5. What was the prevailing attitude of church schools toward sectarian teachings?

6. How is the present importance of denominational colleges and universities shown?

7. Why has religious education in colleges and universities passed largely into the hands of the students themselves?

8. What has led some persons to regard the future of church schools as doubtful?

9. Why is it likely that the denominational college will remain a permanent American institution?

10. How are state universities co-operating in providing religious education?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What is meant by a non-sectarian, as distinguished from a denominational, college?
2. In what sense can Harvard, Yale, Brown, Columbia, Chicago, and other similar universities be classed as non-sectarian?
3. What are the leading non-sectarian institutions of your own denomination?
4. To what extent does the Carnegie Foundation for the Advancement of Teaching discriminate against church schools?
5. To what extent has it influenced church schools to abandon ecclesiastical control?

QUESTION FOR CLASS DISCUSSION.

Has the transfer of religious leadership from faculty to student been a gain or a loss?

Lesson 36. THE RELIGIOUS PRESS.

Scripture Reading: A Bringer of Good Tidings. Isa. 52: 7-10.

Note 1. What We Mean by the Religious Press. The first printed book was the Bible. From that day to this the printing press has been used in the production of religious literature more largely than in any other department of human thought. In the widest sense all this mass of books, pamphlets, and periodicals might be included under the term "religious press." But, as in speaking of "the press," we commonly mean only the newspapers or periodical literature of a country, so it seems best to limit the term "religious press" to serial publications, whether weekly, monthly or quarterly, whether popular or technical, that aim to minister to the religious needs of individuals or churches.

Note 2. Religious Journalism in America. Early American journalism was almost wholly political. The first newspaper printed in the American colonies was *Publick Occurrences*, issued in Boston, September 25, 1690, but immediately suppressed by the government because it ventured to print a small installment of domestic news. The first successful newspaper was the *Boston News-Letter*, 1704, which lived through many vicissitudes for a space of seventy-two years. More than a century passed before a distinctively religious newspaper appeared. The first venture in this line was the *Boston Recorder*, issued in 1816, and afterwards merged with *The Congregationalist*. In 1819 the Baptists of Boston started *The Christian Watchman*, which, after having incorporated several other papers, and having experienced several modifications of name, survived as *The Watchman* until its union in 1913 with *The Examiner* of New York. *The New York Observer* was started in 1820 by the Presbyterians; *Zion's Herald*, about the same time in Boston by the Methodists; and *The Christian Register* in 1821 by the Unitarians. In less than ten years after the appearance of the *Recorder* one hundred such newspapers had sprung into existence. Since then the number has rapidly increased, so that now every denomination has its more or less numerous periodicals devoted to every phase of denominational interest. The entire number published in this country in 1912 was 856, with circulations ranging from 160 to 508,876.

Besides these there is a small but influential body of unsectarian periodicals, such as *The Christian Herald* and *The Outlook*, and still others that represent interdenominational interests, such as *The Christian Endeavor World*, and the *Sunday-School Times*. *Christian Work*, after absorbing *The Evangelist* and quite recently the old *New York Observer*, has really become an undenominational publication, though nominally Presbyterian.

Note 3. The Period of Prosperity. American religious journalism reached its greatest development and power between 1840 and 1880. The rapid multiplication of rival sects, the absorbing controversies respecting doctrines, rituals, and ecclesiastical polity, and the oracular authority accorded to the editors, combined to give the religious newspapers an extraordinary circulation. Each sect, however insignificant, felt that its existence depended on its having an "organ" for attack and defense. The larger Christian bodies were aggressively denominational. Every editor regarded himself as a watchman set on the walls of his particular Zion to guard against heresies. Minor points of difference were so magnified as to obscure essential points held in common. Naturally the people became absorbed in discussions, each one eager to see his own journalistic champion pulverize the adversary. Moreover, foreign missions were still enveloped in a halo of romance, and news from the distant fields was eagerly sought. Those were the halcyon days when religious journalism exerted an immense influence in public affairs, and when the leading editors loomed up as giants in the land.

Note 4. The Present a Period of Decline. During the past thirty years denominational periodicals have greatly decreased in number, and many of those that survive have a hard struggle to keep alive. Precisely when the decline began it may be difficult to state, but some of the reasons are easily discerned.

(1) A lessening popular interest in discussions of theological doctrines and ecclesiastical practices.

(2) A new conception of the kingdom of God in its world-wide relations, and a consequently waning interest in sectarian controversies.

(3) The growth of a strong undenominational journalism that emphasizes the larger aspects of the kingdom and points

of fundamental unity rather than minor differences.

(4) The publication of considerable religious news by the secular press.

(5) The field formerly filled by the religious newspaper is now occupied in part by specialized publications, on missions, temperance, social reform, etc.

(6) Religious periodicals must pay their own way or cease to exist. With the increasing cost of production many of the weaker class became unprofitable and were merged with others.

(7) The exclusion of objectionable advertising in recent years cut still further into the reduced income. This loss could not be made good by better advertising, since the field of the average religious newspaper in this respect is quite limited.

(8) But the most potent reason, perhaps, is "the modern disposition to make no sharp distinction between things sacred and things secular. The distinction between the modern religious journal and the daily or weekly newspaper which is edited by high-minded men and in accordance with the standards of Christian ethics, is not always marked."

Note 5. The Abiding Functions of the Religious Press. That many religious periodicals are disappearing or having a hard time is true also of the secular press, as well as of all forms of church work. Religious enterprises of all kinds are facing economic and social conditions that make their work increasingly difficult.

On the contrary, we may assure ourselves that the day of the religious press, even in the narrower sense of denominational journalism, has not passed. Some of the reasons are:

(1) Probably ninety-five per cent of the religious life of the people is within the denominations, and the rest of it is inspired by them. In spite of much talk about church federations and church unity, and an increasing emphasis on truths held in common, the great majority of Christians still find a particular denomination the chief field for religious interest and activity. Those of like faith and order are their own people in a little closer sense than others. The denominational paper keeps the individual in touch with denominational interests.

It must not, however, be narrowly partisan. It fails lamentably if it does not aim to inspire its readers with a sense of responsibility respecting service to be rendered to the community at large.

(2) It is impossible to get from secular newspapers any adequate idea of what goes on in the religious world. The ordinary activities of the churches, or details of progress on the home or foreign fields, do not constitute news of the kind eagerly sought by secular journals. Church people need periodicals that make a business of gathering religious news, and treating it intelligently. The religious press meets a specific demand, precisely as do trade journals and scientific publications. The daily newspaper can no more fill the place of *The Congregationalist*, *The Churchman*, *The Christian Advocate* or any other representative denominational paper, than that of the *Horseshoer's Journal* or *The Scientific American*. Frequently a brief and bald news item in the morning paper has a profound and far-reaching meaning that needs to be interpreted. Every economic, political, and social problem rests on some ethical principle that demands elucidation. There are vital questions, like the appropriation of money for sectarian purposes, that even the most independent dailies scarcely dare mention for fear of alienating a considerable part of their clientage. These conditions are permanent and can be met only by an independent, fearless, and progressive press.

(3) The religious press preforms an important service by passing discriminating judgments on current literature from the religious point of view. "Probably more books are purchased on the verdict of the religious journal than in any other way."

(4) The religious press stands next to the Christian pulpit in holding up those high ideals which make for sweetness, tenderness and consecration in character; in promoting a sense of human brotherhood and universal peace; and in creating a passion for the realization of the kingdom of God in its world-wide scope. An agency with such a mission cannot perish from the earth.

ADDITIONAL READING REFERENCES.

(*1*) Strong: "The Religious Press in America," in *Recent Christian Progress*, pp. 447-450. (*2*) Merriam: "The Influence of the Religious Press on the Home and the School," in the *Proceedings of the Religious Education Association*, 1904, pp. 442-445. This volume contains several other discussions bearing on the subject of this lesson. (*3*) Willett: *Religious Education*, October, 1910, pp. 355-359.

REVIEW QUESTIONS.

1. Why did the Protestant pioneers make early provisions for collegiate education?

2. Why is religious education now left with the students themselves?
3. How has the demand for church schools been affected by State universities?
4. Why are church schools likely to hold a permanent place in American life?

QUESTIONS ON THE LESSON.

1. What kind of publications are included under the term "religious press"?

2. What were the earliest American religious newspapers?

3. To what extent has the American religious press expanded since then?

4. Mention some of the more prominent undenominational newspapers.

5 Describe briefly the period of prosperity.

6. Mention some reasons for the subsequent decline.

7. What is the outlook for the denominational press?

8. Why is the secular press unable to take the place of the religious?

9. State some other reasons why the religious press is to be a permanent institution.

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How many religious periodicals are taken in your home?
2. Which do you regard as the more valuable—a denominational or an undenominational publication?
3. To what extent are religious periodicals taken in your church?
4. What do you think would be the result if every family in your church could be prevailed on to take one or more religious periodicals?

QUESTIONS FOR CLASS DISCUSSION.

1. Are church people responsible for the inadequate attention given to religious subjects in the secular press? Give reasons.
2. How many secular papers would you have to read in order to find out the important news concerning your own denomination?

Lesson 37. YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

Scripture Reading: Young Men Seeing Visions. Joel 2: 28-32.

Note 1. A Young Man with a Vision. In 1844 Sir George Williams was only an unknown clerk in a big dry goods house in London. He slept and prayed in an upper room in St. Paul's Churchyard, and as he prayed there came to him a vision of the neglected spiritual needs of young men engaged in various business employments. On June 6, 1844, in that upper room, he and another of the clerks planned the First Young Men's Christian Association. Five months later ten other clerks from the same establishment united with these two in organizing it. At first it was designed to minister only to the needs of the soul, but soon it came to embrace those of the body and mind as well. It spread rapidly into other dry goods establishments, then into other trades, and soon into the leading cities of England. December 9, 1851, the first Association in America was organized in Montreal, and December 29, 1851, the first in the United States was formed in Boston.

Note 2. The Association Defined. The Young Men's Christian Association is a true child of the Christian church. It might be called the church at work for the all-round welfare of young men. And yet though organized and sustained by consecrated Christian young men, it is wholly independent

of ecclesiastical control. But it by no means follows that it has not the interest of the churches deeply at heart. On the contrary, the leaders are absolutely unanimous in holding that the " main business of the Association is to win men to Jesus Christ, relate them to His church, train them for His service, and set them to work in and for the church."

The membership is divided into active and associate. The active voting membership is restricted to young men affiliated with evangelical churches. Associate members are those who, without regard to denominational affiliation, join the organization for the sake of its educational, athletic or social privileges.

Note 3. Organization and Growth. At first the associational unit was the individual city membership. The rapid multiplication of Associations in the United States and Canada soon demanded county, state, and provincial organizations, all unified in a central International Committee whose permanent home since 1866 has been in New York City. Every three years an International (United States and Canada) Convention is held in which each Association is accorded direct representation. This Convention passes on all questions of general interest, and its decisions are binding on the Associations. It elects the International Committee composed of ninety members. This Committee acts as the agent of the Convention in extending the number and increasing the efficiency of the local Associations.

The International Committee supervises and directs the world-wide activities of the American Associations. To this end it employs in the home field a total force of over a hundred executive, traveling, and office secretaries. Its secretaries on the foreign field number 132. These American representatives in other lands of the movement " are charged with the responsibility of establishing and developing model Associations in the seats of commerce, government and education in the countries of which they have been sent." These countries are Japan, Korea, China, Philippine Islands, India, Ceylon, Turkey, Russia, Mexico, Cuba, Porto Rico, Brazil, Uruguay, Argentina, and Chili.

The 2,192 Associations in North America, according to the World Almanac, 1913, have 563,479 members, and 3,633 general secretaries and other paid officials. They own and occupy 756 buildings valued at $60,454,336. They have

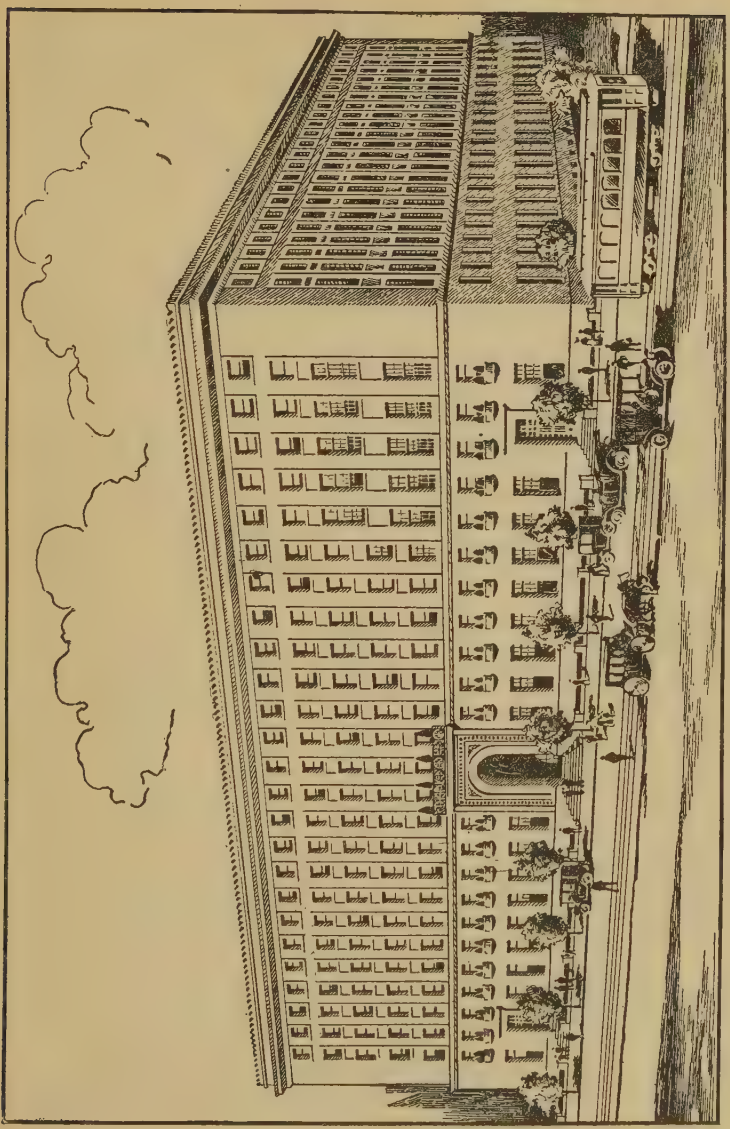
67,417 young men as students in evening educational classes, 300,590 in their physical departments, and 103,599 in Bible classes. For local, state, and international expenses they expended in 1912, $11,302,547.

The International Committee is affiliated with the World's Committee whose headquarters are in Geneva, Switzerland. This committee is composed of members who represent every continent, and practically every civilized country in the world.

Note 4. The Work of the Associations. To give an adequate idea of the work done by the Young Men's Christian Associations would require far more than the space allotted to this lesson. The briefest mention of some of the more important must suffice.

Each local Association has its familiar Bible classes, other religious services, its boarding house and employment bureaus, its educational classes, its athletic department, and its provisions for social life — all under the direction of a paid general secretary, many of whom have received specialized training at the Association College in Springfield, Mass., or at the training school in Chicago. The educational courses in the Associations range in number from half a dozen to two hundred, and in character from ordinary high school studies to highly specialized industries and professions. For instance, the Boston Association offers eighteen law courses in its evening schools, and is authorized to grant the degree of LL.B. The industrial courses are planned to train men for more efficient service in the vocations in which they are employed. Brockton and Lynn are the chief centers in Massachusetts for the manufacture of shoes. In each of these places the local Association organized a "Shoe Makers' College," in which a man, confined in the factory to a single one of the hundred operations involved in the making of a shoe, may learn all the processes of the industry and so fit himself for higher positions and better pay. In the present system of extreme subdivision of labor, such a knowledge is as rare as it is valuable. Business courses are provided in great variety.

Attention has already been called (Lesson 35, Note 4) to the transfer of religious instruction in nearly all the higher educational institutions of the country from the faculties to the Young Men's Christian Associations. On the other hand, thousands of college and university students are getting



THE BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING

invaluable preparation for their future work, and an inspiration for social service never dreamed of, by conducting educational classes in labor unions, talking in shop meetings, instructing American mechanics, doing deputation work in rural communities and extension work in southern cotton mill villages, and teaching foreigners English to make them better workmen, civics to make them better Americans, and rights and duties to make them better citizens.

Distinct and extensive departments of work are those among the railroad men, in the Army and Navy, among the colored people in the South, for boys, and for immigrants. At Ellis Island the foreigner is met by Association men who speak twenty-four languages, who see to his getting ashore, change his money for him, find him an approved boarding house, procure him work if he stays in New York, or buy his ticket and put him on a train with food for his journey, and a card to the Association secretary nearest to his destination. But the work of the Association does not begin when the stranger lands at an American port. At eleven of the chief ports in Europe agents are on hand who win the confidence of the emigrants by friendly services and by offers of still further services on this side if they are willing to accept them.

Note 5. What One Association is Doing. Simply to give an idea of the varied and extensive work that one Association does, the following summary of the reports for 1911 in the Boston Association is given. It includes all branches except the Navy.

8,738	Different men and boys (815) connected with the Association in 1911. Membership, December 31, 5,637.
21,237	Aggregate attendance of men and boys (5,038) at religious services.
8,720	Aggregate attendance of men and women at Norumbega Park meetings.
6,604	Aggregate attendance of men and boys (4,323) at Bible classes.
$2,492.63	Contributed to State, International and Foreign Work.
1,788	Different men and boys (673) connected with the Physical Department.
56,253	Aggregate attendance at gymnasia.
37,561	Aggregate attendance at 2,154 class sessions in gymnasia.
1,634	Medical and physical examinations were made.
1,624	Aggregate participants in gymnasia team contests.
2,485	Individual men enrolled in the Association Institute.
205,978	Aggregate attendance at 11,894 class sessions covering 195 courses.

$2,325.35	Received and deposited in Savings Department.
1,046	Men and boys furnished permanent and temporary employment, representing $416,000 in wages for year.
15,703	Persons attended socials and entertainments.
190	Visits made to the sick and injured.
865	Individuals were referred to rooms and boarding places.
21,081	Temporary beds furnished and paid for by men.
41,580	Meals and luncheons furnished and paid for by men.
368	Men enjoyed the benefits of the Outing Department, representing 764 weeks against 608 in 1910.
1,128	Immigrants met at the docks and rendered some service.
370	Non-English speaking men enrolled in 18 different classes representing 4 nationalities.
1,359	Boys enjoyed the outings.
3,339	Boys attended the boys' entertainments, lectures, practical talks, etc.
100	Members Boy Scouts of America. First troop in Boston.
112	Boys enjoyed the benefits of Camps Durrell, Becket, and Sagamore.
1,181	Boys enrolled in clean sports, clean speech, and clean living clubs.
5,612	High school boys addressed by prominent speakers.

This work of the Boston Association will doubtless be greatly extended when it enters its new building, now almost completed.

Note 6. Religious Movements Within the Bounds of the Associations. Three great religious movements have sprung into life under the inspiration of the Young Men's Christian Association. First, the Students' Volunteer Movement for Foreign Missions, born at Mt. Hermon, Mass., in 1886; second, the World's Student Christian Federation, founded in Wadstena, Sweden, in 1895; and third, the Men and Religion Movement already described in Lesson 25. The second of these was a direct result of the first world-tour of student centers by J. R. Mott of New York. In view of these movements "the Young Men's Christian Associations of America can no longer be considered as a group of local institutions doing definite things for a few thousand men who visit their buildings. They have become a mighty, continent-wide, many-sided, complex, yet pervasive and aggressive movement of the churches of America, which should be counted on as a supporting friend of all that makes for the physical, mental, social, and moral advancement of all the man and boys of the continent."

ADDITIONAL READING REFERENCES.

(*1*) Hodder: *Life of Sir George Williams.* (*2*) Reports of the International Committee. (*3*) *The Survey,* January 18 and April 19, 1913.

(*4*) *Outlook*, July 13 and September 7, 1912. (*5*) *Missionary Review*, November, 1912. (*6*) *World Today*, February and April, 1911. (*7*) *World's Work*, June, 1913.

REVIEW QUESTIONS.

1. When did religious journalism reach its greatest development in America?
2. What causes promoted this growth?
3. What led to a subsequent decline?
4. Why must we consider the religious press a permanent institution?

QUESTIONS ON THE LESSON.

1. Tell briefly how the Young Men's Christian Association originated.

2. How is it related to the churches?

3. What are the conditions of membership?

4. Describe the international organization.

5. Give some idea of the growth of the movement in North America.

6. How do the Associations meet educational demands?

7. How do they co-operate with college and university students?

8. What are some of the great departments of work?

9. How do the Associations assist foreigners coming to America?

10. What great religious movements have been started through the American branch of the Young Men's Christian Association?

11. In consequence of these movements, what is the present scope of its work?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What is the membership of your local Association?
2. What is its equipment?
3. What work is it doing?
4. How many young men have through its influence united with the local churches during the past year?
5. Consider the Railroad, the Army and Navy, and the Boys' Departments as subjects for special study.
6. How much does it cost to belong to the Association nearest you?

QUESTIONS FOR CLASS DISCUSSION.

1. To what would you attribute the growth of the Young Men's Christian Association movement?
2. What would you consider its value as a factor in improving human efficiency?

Lesson 38. YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS.

Scripture Reading: Showing Kindness to a Handmaiden and a Stranger. Ruth 2: 1-16.

Note 1. How the Movement Started. Many years passed before a movement was begun in behalf of young women designed to do for them what the Young Men's Christian Association did for those of the other sex. This delay was not because no one recognized the need. As early as 1845, the year after the founding of the Association for young men, George Williams called attention to the need of organized

efforts in behalf of young women. But his appeal for a "Young Ladies' Association," met no response. In 1856 Mrs. Lucretia Boyd, a city missionary in Boston, suggested the organization of a society of this character for young women, but her tentative proposition slumbered ten more years before a successful effort was made to realize it. The reason for this delay was the pronounced opposition to the formation of another organization to do work that the churches professed themselves abundantly able to do. This feeling was perhaps inspired, in part at least, by the old but still surviving prejudice against affording the same opportunities to women as to men. Moreover, when Williams made his appeal, there were comparatively few occupations open to women. Most of them remained at home until they married and set up homes of their own.

By 1866 the need had become so convincing that action could no longer be delayed. In March of that year, in Boston, at the home of Mrs. Henry F. Durant, wife of the founder of Wellesley College, the first Young Women's Christian Association was organized, and began work at once. Its object, as stated in its constitution, was to promote "the temporal, moral and religious welfare of young women who are dependent on their own exertions for support." Within a few weeks a reading room was opened for recreational and religious purposes. Active voting members must be identified with evangelical churches, but any young woman of respectable character may become an associate member. The present headquarters of the Association, erected in 1884, have long ago ceased to be adequate for the work that might be done.

Note 2. The Work of the Boston Association. As this Association served for many years as a model for the hundreds of similar organizations that sprang up over the country, a closer study of its activities may be helpful. From the outset it has striven to render assistance of the most practical kind. In its first modest reading room it began helping young women (out of work) to find employment, and to direct those without a home to respectable boarding places. But the need of a large building under the direct control of the Association, in which young women could find safe and comfortable accommodations for longer or shorter periods, soon became so pressing that the Warrenton Street Home was erected and dedicated in 1874. Since then it has sheltered thousands of

young wage earners. and is still fulfilling its noble mission. The number of applicants for work also became so great that in 1876 a regular employment office was opened. So successful has this become that, according to the report of 1913, nearly 5000 women were placed in positions during the preceding year, a large number of them also received vocational counsel.

The cafe at the headquarters during the same time supplied 128,167 meals to transients besides sheltering 138 permanent boarders. The Warrenton Street Home had 494 permanent boarders and 1897 transients.

The gymnasium has large classes in regular gymnastic work. During the three summer months the entire plant, including rest room and shower baths are at the disposal of any girl who may choose to use it for a merely nominal price.

The Training School for Domestic Service, begun in 1879, and the School of Domestic Science, begun in 1888, are rendering invaluable service in preparing young women for efficiency in household work and for teaching Domestic Science. For the latter there is a wide demand.

The School for Stenography does not attempt to compete with the Business Colleges, but aims to fit girls at a small cost and as quickly as possible to earn a living. A diligent student after earning her diploma is fitted to secure and retain situations commanding good salaries.

One of the most useful and beautiful services is that rendered by the Travelers' Aid department not only to incoming immigrants but to any bewildered stranger. It helps her to find the place where she would go — not always an easy task. It tries to advise her, house her, find work for her, and to protect her from unsuspected harm. The agents of the Association, known by a blue ribbon, meet incoming steamers, especially from provincial ports, and receive from the stewardesses girls or women needing special care, the former in specific instances not permitting them to leave the boat except in charge of an Association woman. Frequently requests come from a distance to meet children or inexperienced travelers and to help them on their way. Last year (1912) assistance in various ways was rendered in 2,624 instances.

Note 3. Growth of the Associations. From the United States the movement has extended into Canada, Great Britain, nearly every European country, South Africa, Brazil, India,

China, and Japan. A World's Young Women's Christian Association was organized in 1894 with headquarters in London.

A national organization embracing only our own country was formed in 1906, the object being "to unite in one body the Young Women's Christian Associations of the United States; to establish, develop and unify such associations; to advance the physical, social, intellectual, moral, and spiritual interests of young women." This national organization embraces at the present time 208 city associations, 660 student associations, and 7 country associations. Special work is carried on among immigrant women, colored people, Indians, professional art students and nurses. A training school that aims to provide competent secretaries and other executive officers is located in New York City. Eleven Summer Conferences are held in various parts of the country where volunteer workers are trained in Bible study and association work.

Not all of the Associations have united with the national organization. Many of them still prefer to retain their complete independence. The above figures, therefore, do not accurately represent the total strength of the movement in this country.

Note 4. Religious Work of the Associations. Every local organization puts a large emphasis on caring for the spiritual life of its members by Bible study, by religious meetings, and by personal efforts in behalf of other young women to whom the Association may be a help and stimulus. Special notice, however, should be taken of the work done by the national organization in connection with educational institutions. The first students' Association was started in a co-educational college in Illinois in 1872. The most rapid growth of this department was at first in the Middle West, but since then it has spread over the entire land. From the beginning of the Student Volunteer movement a close alliance has existed between it and the Young Women's Christian Association. This has resulted in the sending out of over a thousand young women as missionaries in foreign fields, many of whom are supported by the colleges in which they were students.

The so-called Extension Work is a comparatively recent development. It carries the work of the Associations into mills and factories, where short noon meetings are held, and where the young women are encouraged to form clubs or classes

for the cultivation of higher ideals than factory life supplies. Efforts are also made to carry the Associations to country girls by means of country organizations, and to the girls in the smaller towns, both of which classes have been greatly neglected.

As in the case of the Young Men's Christian organizations, so here, multitudes whom the churches cannot reach come under the Christianizing influences of the Associations. The least they do is to impress ideals that make for better living and thinking. For many they do more. They open the way to the beginning and development of a noble womanhood consecrated to the service of Christ and his church.

ADDITIONAL READING REFERENCES.

(*1*) A brief article in *Recent Christian Progress*, pp. 425-428. (*2*) For Reports and other literature published by the Young Women's Christian Association of America, send to headquarters, 125 East Twenty-Seventh Street, New York City. (*3*) Annual Reports of the Boston Young Women's Christian Association, 40 Berkeley Street, corner Appleton. (*4*) See also three excellent articles on the work of these Associations in *Good Housekeeping* for September, 1909, April and May, 1913.

REVIEW QUESTIONS.

1. What was the origin of the Young Men's Christian Association?
2. What is its aim?
3. Mention some of the departments of its work.
4. How has the scope of its work broadened out in recent years?

QUESTIONS ON THE LESSON.

1. Why did the formation of a Young Women's Christian Association lag so far behind the Association for men?

2. When and where was the first Young Women's Christian Association organized?

3. Describe the growth of the Boston Association

4. What are some of the departments of its work?

5. Describe more particularly the Travelers' Aid department.

6. To what extent has this movement in behalf of self-supporting young women grown?

7. What particular religious work is carried on by it?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Is there a Young Women's Christian Association in your neighborhood?
2. If so, what is its membership and departments of work?
3. If not, why not? Do these reasons justify further inactivity?
4. Reasons why the Young Women's Christian Association of America was not organized until 1906.
5. The work of the Association in India, China, and Japan.
6. How the more extensive entering of young women into industrial and business life affected the demand for a Young Women's Christian Association.

QUESTIONS FOR CLASS DISCUSSION.

1. How can Young Women's Christian Associations aid Sunday schools in providing better teachers?
2. In what ways can the local churches co-operate with the Young Women's and Young Men's Christian Associations?
3. In your town, what is done to assist young women to find employment? What is done to protect young women who are traveling? Where can a strange young woman find low-priced lodgings that are certain to be free from evil influences?

Lesson 39. THE FEDERATION OF CHURCHES.

Scripture Reading: Jesus' Prayer for Christian Unity. John 17: 20-25.

Note 1. Rise of Independent Christian Churches, and the Reaction against Them. The Protestant Reformation in the sixteenth century broke up the external unity which had existed for many centuries. By making the Scriptures the final court of appeal in all matters of faith and practice, and by allowing a large measure of liberty in private interpretation of the sacred writings, the reformers opened the way for the development of an almost endless variety of opinions and for the formation of so many different Christian bodies, that it seemed as if Protestantism was suffering a hopeless disintegration.

During the last generation the Protestant world has experienced a strong reaction in favor of unity. This is due in part to a recognition of the following facts: first, that Christian divisions are contrary to the spirit of Him who prayed that his followers "may all be one"; second, that disunion involves waste of money and of men, and loss of influence in the world; third, that the trend of the modern world is away from individualism toward co-operation and concentration; fourth, that many of the issues which originated the present divisions are now as obsolete as the Ptolemaic theory of the universe; and fifth, that the right of the church to exist must be constantly redemonstrated by its power to meet the conditions of the present.

Note 2. The Present Tendency toward Closer Relations. The new concern for unity has been manifested chiefly among Protestant communions. Most of these hold what are commonly regarded as the fundamental doctrines of the gospel, such as the true Godhead and manhood of Jesus Christ, the sinful condition of man, Christ's atonement for sin, salvation by faith and not by works, and regeneration by the Holy Spirit. On the other hand, the points wherein they differ are chiefly varying interpretations of these doctrines, and matters of ritual and church government. One trouble has been that churches have not been able to agree on what things are essential.

Furthermore, unity and union are not synonymous. A *full* unity is obviously not compatible with outward separation and division. Church *union* implies the surrender by one or the other of the uniting parties of its corporate identity. Accord-

ingly, it is a consummation that seems as yet somewhat remote except in the case of denominations so closely related that no important differences remain. "In Scotland seven Presbyterian bodies have been reduced to three. In England the separate Presbyterian bodies became the Presbyterian Church of England in 1876. In the United States the Cumberland Presbyterians have recently returned to the parent body. In Canada the many Presbyterian bodies became in 1875 the Presbyterian Church of Canada. Since 1873 the six Canadian Methodist churches have formed the Methodist Church of Canada. In Australia and New Zealand the Methodist divisions have achieved union since 1900. In Germany the Lutherans and the Reformed have been united" (Charles Sumner Nash in "Recent Christian Progress"). Within a few years organic union has been consummated in this country between Baptists and Free Baptists. We cannot wonder that whole denominations are reluctant to lose their identity by merging with some other denominations, when we remember that sometimes two or more local churches of the same denomination are struggling to keep up a separate existence in a community when by uniting they could do their work far more easily and efficiently. But, notwithstanding the powerful hold of religious conservatism and denominational sentiment and pride, the movement for the consolidation of closely related church bodies is constantly gaining strength.

Note 3. Federation of Protestant Churches. The way for federation among Protestants has been gradually prepared by an increasing realization of the fact that the Kingdom of God is to be established in this world, that this world, therefore, is the subject of redemption, and that the work of redemption rests upon the church. But this redemption of society is too large a task for any denomination to undertake single-handed. If achieved at all, it must be by united effort. It is a work, moreover, that requires no sacrifice of religious convictions. There is nothing sectarian about the necessity of applying Christian principles to the acquisition and distribution of wealth; about rational treatment of immigrants; about movements for the suppression of social injustice, child-labor, overworking of women, saloons, disease, poverty, vice and crime; nor about efforts to promote arbitration instead of war in settling industrial as well as national disputes.

A beginning of church federation for the purpose of united work along all such lines has already been made. In December, 1905, five hundred officially appointed delegates of thirty Protestant denominations met in Carnegie Hall, New York City, and recommended a Plan of Federation, which has since then been adopted by thirty-two denominations representing about seventeen millions of church members. These include all the largest bodies, such as Methodists, Baptists, Presbyterians, Congregationalists and Episcopalians. The last are unofficially represented. While refusing to recognize the validity of the ordination of Protestant ministers, they are nevertheless foremost in promoting co-operation along lines that do not trench on their sacerdotal claims. According to the Plan of Federation the Federal Council of the Churches of Christ in America was organized in Philadelphia in December, 1908. The object of this Council is: "(1) To express the fellowship and catholic unity of the Christian church. (2) To bring the Christian bodies in America into united service for Christ and the world. (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches. (4) To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the law of Christ in every relation in human life. (5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

The Council meets every four years, but may be called together oftener. The last meeting was held in Chicago, December 4-9, 1912. The Council is the embodiment of an alliance whereby the forces for good, whose power has been wasted by disunion, may be marshalled in opposition to the forces of evil that have seemed irresistible only because they were united.

"The practical character of the work of the Council is indicated by two subjects on which it took action. One concerned preparations for dealing with the inflow of immigrants that is expected upon the opening of the Panama Canal; the other concerned the world-wide war upon one of the worst and most disabling plagues known to man — the hookworm. Fifteen or twenty years ago the effect of a wide-spread parasite upon the human race, or the social consequences of the opening of a great waterway, would hardly have been accepted by the churches as coming within their sphere."

Note 4. The Outlook for the Future. While the prospect of organic union between the leading Protestant communions seems as yet somewhat remote, much has been gained in recent years. The churches are coming closer together, they are learning to regard themselves as separate wings of God's great army, and they are training their guns on the common enemy instead of firing into one another's lines. We see a larger emphasis on the great truths held in common, and a rapidly diminishing emphasis on unimportant differences. Naturally sectarian controversies and jealousies are fading away. With a clearer understanding of one another's position, with patience, charity and prayer, we may hope that there will be such a realization of the essential oneness of the Christian Churches of America in Jesus Christ as will permit them to reap all the advantages of organic union without experiencing its possible perils.

The greatest progress in the line of co-operation has been made on the foreign mission fields. There the absurdity of perpetuating divisions originally brought about in the homeland by conditions that long ago ceased to exist has been keenly felt. Such divisions are not only meaningless to the Orientals, but a positive hindrance to the success of missions, and in some cases an unpardonable waste of resources. In China, especially, the native Christians are more outspoken in favor of union than the missionaries. One missionary said recently: " If the Western churches do not look out, the Eastern sheep will all be in one fold." In the meantime union in educational and medical work has already been undertaken in several places with happy results. It would not be surprising if in the near future conditions on the foreign fields should become a powerful factor in breaking down denominational differences at home

Note 5. Signs of the Coming Dawn. (*1*) One of the most important movements in the interests of reunion among Christains is the proposed World Conference for the consideration of questions of Faith and Order.

This movement does not contemplate the immediate reunion of the different Christian communions, which would be manifestly impossible. It proposes that as a first step on the way towards ultimate union a great Conference shall be held to be participated in by representatives of all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour.

It is proposed (*a*) that the Conference shall include representatives of the whole Christian world, both Catholic and Protestant; (*b*) that its purpose shall be to consider frankly, but in the spirit of charity and love, those things which now separate or seem to separate Christians one from another in the belief that such consideration will result in showing that some of the differences are not so great as they had seemed to be, and in removing others entirely; (*c*) that the Conference shall be only for mutual study and discussion, with no power to legislate or to adopt resolutions, so that no communion can be compromised or committed by those who represent it at the Conference. That it shall meet in the hope and with the prayer that such brotherly conference may prove to be a first step on the way towards the fulfillment of our Lord's own prayer — "That they all may be one."

This movement was inaugurated by the Episcopal Church at the General Convention held in 1910. Thirty-five of the most important religious communions have already officially identified themselves with the movement by appointing commissions or committees to act for them and to co-operate in the undertaking. Friendly assurances of interest have been received from dignitaries of the Roman Catholic Church and of the Eastern churches.

(*2*) The recent attempt in Russia to fix on an obscure Jew the guilt of "ritual murder" for the obvious purpose of inciting the ignorant multitudes to an attack on the race failed, not so much for lack of evidence perhaps, because of the indignant protest of the civilized would. This protest evoked from a great secular newspaper in this country the following comment: "When Protestant and Catholic clergymen, priests and prelates unite in an appeal to a powerful government for justice to Jews and in defense of the Jewish religion against an ancient slander, the fact gives proof of the obliteration of sectarian lines and the decay of bigotry. This is the Christian spirit in its best exemplification. It shows that behind differences of creed and ritual the churches are at one on the essential doctrine of human justice, and it reveals a tolerance which affords rare evidence of the extinction of old animosities." To this every one who has the welfare of humanity, the promotion of righteousness, and the coming of the kingdom of God at heart will give unqualified assent. While at the present time there are many who believe that the differences between Catholics and Protestants are

irreconcilable, it seems possible that at some future day a social crisis may arise, or a question of human justice similar to the above, of such nature and magnitude as to bring these great divisions together into a federation that may ultimately lead to an even closer union.

ADDITIONAL READING REFERENCES.

(*1*) Lorimer: *Christianity in the Nineteenth Century*, pp. 407-454. (*2*) Fosdick: "Reuniting the Church," in *North American Review*, May, 1913. (*3*) Abbott: "A Combination in Religion," in the *Outlook*, Dec. 21, 1912. (*4*) "Christian Unity," in *Atlantic Monthly*, May, 1913. (*5*) "Toward Christian Unity," in the *Outlook*, May 31, 1913. (*6*) See articles in *Literary Digest*, Dec. 14, 21, 28, 1912; Feb. 1, 15, 1913; March 29, 1913.

REVIEW QUESTIONS.

1. How did the Young Woman's Christian Association originate?
2. Mention some lines of work done by the Boston Association.
3. Describe the growth of the organization.
4. How is it related to religious work among young women in college?

QUESTIONS ON THE LESSON.

1. How did the present Protestant denominations arise?

2. Why is there at present a reaction against having so many denominations?

3. How do the doctrinal beliefs of Protestants favor closer relations?

4. Should not the inner unity of the spirit find its true expression in outward union and fellowship?

5. What avenue toward closer church relations is open to Protestants?

6. How have Protestant churches been prepared for federation?

7. Describe briefly the Federal Council of the Churches of Christ in America.

8. What is the outlook for church unity among Protestants?

9. How is this outlook being influenced by conditions on foreign mission fields?

10. Mention some signs of a growing disposition on the part of Christians of all names to come together.

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What work in your own community are the churches doing in common?
2. What other work do you see that needs to be done, and that can be accomplished most effectually by co-operation?
3. Are there weak churches in your community that might be better off by uniting? If so, why don't they unite?
4. To what extent have Christian Endeavor Societies, Young Men's Christian Associations, Church Brotherhoods, and other interdenominational organizations promoted a better understanding between the churches?

QUESTIONS FOR DISCUSSION.

1. Has the denomination with which you are affiliated any distinctive mission to perform that could not equally well be performed if it should

unite with some other closely related communion? In a word, why does it maintain a separate existence?

2. If you have reasons for a separate existence, what would you be willing to sacrifice for church unity?

3. To what extent is co-operation possible between the so-called evangelical churches and other denominations, such as the Unitarians?

The Modern Church

Lesson 40. HOW THE MODERN INDUSTRIAL PROBLEM AROSE.

Scripture Reading: Social Crises Caused by Oppression of the Poor. Amos 8: 4–10.

Note 1. A Typical Shoe Shop in 1850. One of the leading industries in Massachusetts is the manufacture of boots and shoes. A visitor to one of the towns or cities famous for the extent of this industry is impressed by the number, and in some cases the vast size of the factories. The employees range in number from a hundred or more to several thousand. If his guide should be one of the oldest inhabitants, the chances are that he will point out here or there some little one-storied shop, ten to fifteen feet square, where the founder of one of these immense factories conducted his business about the middle of the last century. He employed six or seven skilled shoemakers and two or three apprentices, as many as the little room could hold. Each one of the former class was competent to make a boot or a shoe from start to finish. Every week the boss, who was also the owner of the modest plant, drove to the nieghboring market with a load of cases filled with the finished products, and brought back a load of raw material. All the work was done by hand, or at best with the aid of one or two simple machines run by foot power. The boss and his workmen were social equals, who wrought elbow to elbow on terms of good fellowship. Each knew all about the others' affairs. Each was quick to sympathize in the joys or sorrows of his fellows. The capital invested in the entire plant was so trifling that any one of the workmen with a little ambition might easily aspire to become the owner of a similar shop.

Note 2. A Typical Shoe Factory Today. Should the visitor feel inclined to walk through the modern factory that by rapid strides has evolved from this primitive shop, he will apply for permission at a handsomely furnished suite of offices, where, if visitors are admitted at all, an official will assign him to the guidance of a young man who escorts him through the numerous

departments, for the industry is most minutely divided and subdivided. The two or three thousand employees are shoemakers no longer, but cutters, lasters, vampers, stitchers, heelers, and other experts at one or another of the more than a hundred distinct operations that enter into the making of a modern shoe. Few, if any, of these employees could make an entire shoe. Handwork has been almost entirely eliminated. Thousands of complicated machines that work with a rapidity and accuracy unapproachable by the human hand whirr and buzz on every side, and to each one is attached a human machine that from morning till night, year in and year out, assists the other machine in performing its minute detail in the complex aggregate. Instead of the old comradeship, the employees in every department are organized into a "Union" for self-defense. Against whom? Not merely against the individual owner of this plant, who in private life may be a very benevolent person, but whom they seldom see, with whom only the department bosses are acquainted, and who belongs to a wholly different social class from themselves. It is as much against this class as against its individual representative that the combination is formed. It is labor against capital, capital that is clothed with almost unlimited power for oppression, and from which concessions of right and justice are seldom won except at the cost of industrial war or fear of it. When the factory is owned by an impersonal corporation whose chief interest is to enlarge dividends by keeping wages at the lowest point possible, the position of the workmen tends to become still more difficult.

Note 3. How the Industrial Revolution was Brought About. The preceding sketches of the primitive shoe shop and the modern factory have been given at considerable length because they illustrate the changes that have taken place in almost every industry during the past century. Until 1767 practically all manufacturing was done by muscular power. The word "manufacturing" still retained its etymological meaning of "making by hand." A man's workmen were spoken of as his "manufacturers." Processes were slow and laborious, and so likewise was transportation. Roads were unspeakably bad. Goods when finished could not be carried beyond the nearest markets. The output was small because the demand was limited.

When James Watt invented the steam engine in 1767 he could not in his wildest dreams have foreseen that he was intro-

ducing an agency that would revolutionize the industrial system of the world and that would change the whole course of modern civilization. Before that, man had been content to depend on the puny strength of his own arm, or to put a yoke on an ox or a harness on a horse. The steam engine was one of the greatest steps in harnessing up the inexhaustible powers of nature as agents for doing his work. The significance of this invention was not understood at first, and probably it is not fully understood yet. But as soon as men came to see what a tremendous power had been made available by the steam engine, its application to industrial operations went on with increasing swiftness, until now scarcely a line of production or manufacture is independent of it.

This control of power stimulated at the same time the invention of a great variety of labor-saving machines. The immediate result has been an enormous increase in production. It is estimated that in modern cotton mills one person produces as much as three hundred and twenty did in 1769. All this increased capacity for production would have been useless had there not been a corresponding increase in facilities for distribution. Manufacturers will not make more than they can sell. Almost as important as the invention of the steam engine has been its application to transportation by railways and steamships. These have extended the range of consumption from the manufacturer's immediate vicinity to the ends of the earth. Other causes have contributed in bringing about these revolutionary changes but these are the chief.

Note 4. The Nature of the Industrial Problem. The social and industrial conditions which the industrial revolution has entailed are many and far-reaching. The problems to which they give rise are complex and ominous. Some of the more obvious of these conditions are the following:

(*1*) *Enormous Increase of Wealth.* The vast expansion of industrial production has resulted in a corresponding increase in material wealth.

(*2*) *Disproportionate Distribution of Wealth.* By far the greater part of this wealth has passed into the possession of a small fraction of the population. A few have accumulated fortunes ranging from five or ten millions to several hundred millions. The great majority, on the contrary, have a hard struggle for existence. Under the old system the far smaller aggregate of wealth was more evenly distributed. Hence there

was a more general distribution of comforts, and poverty was not so common nor extreme. Now with the vast increase in wealth, there is a corresponding contrast between poverty and wealth, with consequent discontent.

(*3*) *The Rise of Hostile Social Classes.* The past half century has witnessed the building up in our country of social classes whose rank is often determined by money considerations. Those who have no means, acquired or inherited, naturally fall into the lower classes. A free American citizen who feels himself as worthy of respect as the next man resents social degradation merely because he works for a living. He sees others no better than himself by birth or brains squandering fortunes on luxuries, and refusing to notice him because he is only a " hand " in a mill or factory. The result is bitter class alienations and hatreds.

(*4*) *Dissatisfaction with the Wage System.* There is a growing conviction among laborers that under the present system of wages fixed by the market price of labor, they do not get an equitable share of the profits.

(*5*) *Monopolies.* Employers, after experiencing the evils of unlimited competition, have found it to their advantage to combine to reduce costs and to increase profits. Monopolies are such combinations carried to a point where they are no longer limited by competition in dictating prices to the consumer or terms to their employees.

(*6*) *Labor Organizations, or Trades Unions.* As employers combine to protect their own interests, so do the employees. It is their only means of self-protection against the combined power of capital.

(*7*) *Industrial Wars.* To secure the righting of alleged wrongs, the laborers resort to strikes. Sometimes a thousand of these more or less fierce industrial conflicts have been precipitated in our own country in a single year, and they have resulted in losses of millions of dollars to each party.

(*8*) *Irresponsible Agitators.* The deep dissatisfaction of the laboring classes with the present industrial system has led them in great numbers to give ready ear to professional agitators and charlatans who advocate the use of violence and a complete overturning of the present economic and social order.

These conditions, combined with a multitude of others, are sufficiently grave to have led many thoughtful men to fear that the civilized world is approaching the most momentous crisis in the history of mankind. There are others who see with

equal clearness the gravity of the crisis, and yet are hopeful of a favorable outcome, because they see increasing signs of better things. The only certainty is that our age is in the midst of a momentous transition, and that nobody knows precisely whither we are going or what the new order will be.

ADDITIONAL READING REFERENCES.

(*1*) Ely: *Outlines of Economics*, pp. 14–62. (*2*) Plantz; *The Church and the Social Problem*, pp. 1–72. (*3*) Wells: *Recent Economic Changes*, pp. 27–69.

QUESTIONS ON THE LESSON.

1. Describe a typical shoeshop in 1850.

2. What were the relations of the workmen one to another and to the boss?

3. How does a modern shoe factory differ from the old shoe shop?

4. Mention some of the chief changes that have taken place.

5. What was the industrial situation prior to 1767?

6. How was this situation affected by the invention of the steam engine?

7. How does the increase of wealth help to produce an industrial problem?

8. Why are the laboring classes deeply dissatisfied with the present industrial system?

9. How have laborers tried to protect themselves against the oppression of capital?

10. How has the industrial problem been made unnecessarily acute?

11. What is the outlook for the future?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How large a proportion of the country's wealth is in the hands of a few persons? References should be given; *e.g.*: See John Graham Brooks: *The Social Unrest*, pp. 162–164; Carroll D. Wright: *Practical Sociology*, pp. 312, 313; Josiah Strong: *Social Year Book for 1904*, pp. 70–73.
2. Can a man earn a million dollars?
3. How does the selfishness and extravagance of many rich people affect those who are compelled to struggle for a bare existence?

QUESTION FOR DISCUSSION.

Is it true that the rich are constantly growing richer and the poor poorer?

Lesson 41. THE CHRISTIAN IDEAL OF SOCIETY.

Scripture Reading: A Primitive Christian Ideal. Acts 4:32–35.

Note 1. The Early Christian Ideal. The mission of Jesus Christ culminated in his teachings respecting the fatherhood of God and the brotherhood of man. But fatherhood and brotherhood in their highest manifestations rest on love. Hence the emphasis which Jesus laid on love as the supreme rule of life. The Twelve, barring Judas, caught the spirit of the Master in respect to material possessions, for they had a common purse (Luke 12:6; 13:29). The same ideal of brotherliness manifested itself in the early church at Jerusalem: "The multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common" (Acts 4:32). With one tragic exception, the spirit of love banished selfishness and

made each the servant of all. It was a practical attempt to realize the Master's ideal—the application of universal love to the social relations of mankind. Very soon, however, the church, instead of living and thriving on this law of love, drifted away from it, and made it her mission to save men for a future life. What was the use of trying to remedy social evils in a world that was regarded as given up to the dominion of Satan, a kingdom of darkness, in which each " pilgrim " and " stranger" could " tarry but a night "? The church, instead of trying to solve the social problem, sought refuge from it in a celestial world.

Note 2. The Social Problem Not Modern. The struggle for social betterment goes back to the beginnings of social organization. The direct cause of the ruin of the Greek cities was the civil wars caused by the poor trying to despoil the rich, and the rich resisting by every means within their power. Rome tried to prevent sanguinary revolutions by subjecting industry to the burden of feeding and amusing an idle and turbulent population, and perished in the attempt. The brotherhoods and guilds of the Middle Ages were organized to protect social rights. The Reformation was a rising of the people to throw off the yoke of papal despotism and to enjoy a greater freedom in faith and life. The spirit that rose against the pope was sure to rise against the king. Cromwell's commonwealth in the next century was an effort to achieve in the state the same freedom that had been won in the church. This awakening of the spirit of human liberty naturally led to the proclamation of human equality as preached by Rousseau and the encyclopedists. Certain truths were declared to be self-evident. The American Declaration of Independence assumed " that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these, are Life, Liberty, and the pursuit of Happiness." The violation of these rights by England was held to justify the American Revolution. In France, a little later, it precipitated the French Revolution. Still later, in our own country, came the Civil War for the maintenance of a civilization founded on industrial freedom rather than slavery. Every one of these gigantic struggles was provoked by an assumed divine right on the part of a few to oppress and enslave the masses, by an ignoring of the divine law of love, and by a trampling on the principle of human brotherhood.

Note 3. Some Proposed Solutions for the Social Problem. The conditions which have occasioned this social unrest have also led to the suggestion of schemes for their suppression. Plato in his " Republic " described an ideal community composed of cultured, well-to-do, law-abiding, and self-governing people. His scheme had no place for the poor, the weak, and the ignorant that constitute so large a portion of the human race. Sir Thomas More's " Utopia," described an island, " the abode of a happy society, which, in virtue of its wise organization and legislation, is free from the harassing cares, inordinate desires, and customary miseries of mankind." Many similar Utopian schemes have been propounded, and in some cases put into practical but short-lived operation.

Several theories of social reorganization are winning more or less wide acceptance at the present time. The most popular is *socialism* in various forms. Socialism recognizes primarily the need of a strong central authority chosen and clothed with power by the people themselves. This central authority, or government, is expected so to control the chief industries and activities of the people as to secure a better distribution of the fruits of labor, and also a better production as a consequence of improved living. To this end competition must give place to co-operation, and the opportunities of life, as well as the rewards of labor, must be equitably proportioned. When the power of the sovereign state is employed in bringing about those results we have state socialism; when this power is delegated to a municipality, we have municipal socialism. State socialism will ordinarily limit itself to the control or ownership of industries or activities that concern all the people, such as post offices, the census, coinage, and ultimately railroads, telegraphs, coal mines, and many other interstate monopolies whose extortions now cause general distress. Municipal socialism, when given a free hand by State legislatures, sees practically no limits to the local activities that may be taken over by the community and administered for public rather than private gain. While as yet the great mass of socialists are more or less hostile to the church, there are many earnest and intelligent Christians who support socialism as the most promising method for getting the will of Christ done, and who fail to see how Christians can accept as the ultimate basis of industry and commerce anything short of thorough and social control of the processes of production and distribution.

Other movements that are commonly associated with the

term socialism are *anarchism* and *communism*. It would greatly promote clearness of thought if these three were always distinguished by their proper names. In popular use they are often confused. Anarchists, in common with all socialists, propose the conversion of the enormous gains of the few to the benefit of all. But they differ from socialists in their condemnation of every form of government as a means of attaining this end. Anarchism opposes any kind of external rule. Its ideal is absolute and unfettered individualism. In its best form it claims to stand for a society in which order prevails through the acquired goodness of the people rather than through law. Anarchists point to the fact that in every civilized community the majority of the people have already reached what they call the anarchic stage where government and law are no longer needed to enforce honesty, kindness, purity, helpfulness, and scrupulous regard for one another's rights, and where external restraint is needed only for the minority who have not yet learned to restrain themselves. In its worst form anarchism stands for a terroristic opposition to the entire present social order. The quickest way to mend it, they say, is to end it. The greatest evil connected with the anarchist movement is that it seems to be controlled by extremists who see no way of promoting their cause but by violence.

Communism proposes that all property shall be held as a common trust, and that the profits of every one's labor shall be devoted to the good of all. In extreme cases it advocates "absolute control by the community in all matters pertaining to labor, religion, and social relations," even to the abolition of the family. Charles Nordhoff described in 1875 seventy-two communistic societies that had accumulated $12,000,000 of property, an average of $2000 for every man, woman, and child. This was done with less of painful toil, more comfort, better insurance against want and demoralization, a higher and pleasanter life than in the outside world. This demand that all wealth shall be held *in common* constitutes the essential difference between communists on the one hand and socialists and anarchists on the other.

Among the remedies proposed for the social evils of our time the *single tax* is the simplest and most concrete. Henry George's "Progress and Poverty" is the classic discussion of this reform. In it he traces the want and suffering that everywhere prevail among the working classes, and that show themselves more and more strongly as material progress goes on, to

the fact that the land on which and from which all must live is made the exclusive property of some. As the only possible remedy for these evils he proposes to abolish all taxation except upon land. He teaches that no taxes should be placed on improvements or on the products of labor, since such taxes tend to discourage improvements and to restrict production. The single tax reform attacks only the monopolization of land, but does not directly attack the monopolization of industries by capital. Socialism in all its forms attacks both.

A more equitable distribution of the fruits of labor is proposed in various schemes of *profit sharing*. Wide attention has been called to this method by the action of the Ford Motor Company of Detroit in distributing among its employees ten million dollars of its estimated earnings for 1914. While on the one hand this act has been hailed as a sign of the approaching millennium, it has also given rise to some searching questions. Is profit sharing in this case, or in any case, a mere charity toward those who have not earned this increase, or is it an act of justice in not withholding from those who receive it what they have really earned? If the workman has earned a share in the profits, why should his receiving it depend on the good will of the employer? The present industrial unrest and the rapid growth of socialism are due to the demand by the working classes, not for charity, but for justice.

The Christian Ideal of Society. Religion has long been regarded as a thing largely apart from secular life. For centuries the church has been trying to save men for a future life, and in so doing she has overlooked the importance of saving them for this life also, of saving them from selfishness and for service. The objective aim of the church has been the individual and not society. Why should time and strength be wasted in ameliorating present discomforts when it might so much better be employed in rescuing men, like brands from the burning, for eternal felicity? Why try to improve a social system that may end at any moment in a world judgment? So far has this false presentation of Christianity gone, this misuse of the hopes and terrors of a future life, as to lead a French minister of education and public worship to say with a good array of proofs, that "the further men are from religion, the nearer they are to morality and good sense." The alienation of the working people from the church is largely owing to her lack of interest

in the acute social problems to which the industrial conditions of our time has given rise.

Happily the churches are rapidly coming to realize that Christianity means social redemption for this world as well as personal salvation in a world to come. True religion is not a thing apart from the common life of men, but its most powerful factor. The old heresy that "business is business," a cold-blooded regard for profits, is being outgrown not only within the church, but in the world outside. Everywhere men are perceiving that sympathy, mercy, justice, faith, hope, love, have a great deal to do with trade, commerce, industry, finance. Instead of talking about religion *and* business, men are beginning to talk about religion *in* business, and, if in business, then in the entire social and industrial order. Every awakening of the public conscience that leads to a recognition of new duties, to a demand for better justice, to the practice of a larger brotherhood, is a religious movement, whether it takes place with the aid of the church or without it. Christianity is essentially social. It means living for others as well as for self. No man can realize a complete personal redemption in an unredeemed environment. We must help to save others if we would save ourselves. We are here to serve rather than to be served. Jesus is the ideal Saviour of men because He is the ideal Servant of men. "I am in the midst of you as he that serveth," He said. "Inasmuch as ye did it unto one of these my brethren, even these least," the hungry, the thirsty, the naked, the stranger, the sick, the prisoner, "ye did it unto me."

The Christian ideal of society, accordingly, is a family, a community, a nation, a humanity, in which love for the neighbor goes hand in hand with self love, where every one sees his own highest welfare realized through the welfare of his fellows, where friendly co-operation displaces rivalry and strife, and where individual regeneration is regeneration of social attitudes —regeneration *toward* an ideal society. In such a society all will feel that they are members one of another, that service rendered rather than received is the keynote of every life, and that laws, institutions, customs, and organizations approximate to the ideal only so far as they are pervaded by the spirit of Jesus Christ. This is the kingdom of God on earth for whose coming we are told to pray.

ADDITIONAL READING REFERENCES.

(*1*) Cross: *The Essentials of Christianity.* (*2*) Plantz: *The Church and the Social Problem.* (*3*) Batten: *The Social Task of Christianity.* (*4*)

Gladden: *The Church and Modern Life.* (*5*) Mathews: *The Church and the Changing Order.* (*6*) Rauschenbusch: *Christianity and the Social Crisis.* (*7*) On "Mr. Ford's Plan to Share Profits," see *The World's Work*, April, 1914. (*8*) On Anarchism, Communism, and Socialism, see *Encyclopædia Britannica*, Eleventh Edition.

REVIEW QUESTIONS.

1. What is the nature of the modern industrial problem?
2. Mention some of the causes that have brought it about.
3. What are some of the outstanding results?
4. What is the outlook for the future?

QUESTIONS ON THE LESSON.

1. How did the early church in Jerusalem try to realize the Christian ideal of society?

2. Mention some of the great struggles that have been precipitated by intolerable social conditions.

3. What are some of the remedies advocated by socialism?

4. What are the leading doctrines of anarchism?

5. How does communism differ from socialism and anarchism?

6. Describe briefly the single-tax movement.

7. What is meant by profit sharing?

8. What is the real nature of the remedies proposed by these and similar schemes of social reform?

9. Why do these remedies not touch the real evil?

10. To what did Jesus trace the evils of society?

11. What remedy did He propose?

12. What was Christ's social ideal?

13. How would the realization of the Christian ideal affect present social conditions?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. The social teachings of Jesus.
2. Reasons why the social problem is primarily ethical.
3. What the church can do to aid in solving the social problem.

QUESTION FOR CLASS DISCUSSION.

Does a Christian social order mean perfection?

Lesson 42. THE CHURCH AND INDUSTRIAL WARFARE.

Scripture Reading: The Industrial Unrest in Egypt. Exodus 5: 1–6: 1.

Note 1. Have We an Industrial War? A few years ago several officers in a prominent trades union were convicted and sentenced to long terms of imprisonment for instigating the destruction by dynamite of much private property which resulted also in the killing of a large number of innocent persons. Attempts were made to palliate these crimes on the ground that the instigators regarded the conflict between labor and capital as a state of war, and felt justified in using war measures to attain their ends. The emphatic condemnation of these

crimes by the labor unions throughout the country was gratifying, because they showed that the masses of the laboring population are law-abiding citizens, and that they do not recognize the contest between labor and capital as necessitating war measures. One could have wished that an equally emphatic and unanimous condemnation had been passed on those minor acts of violence that so often occur in connection with strikes, such as the stoning of " scabs " and strikebreakers, and riotous resistance to those whose duty it is to enforce the laws.

In opposition to the view that a state of industrial warfare actually exists between employers and employees, it is urged that these parties are not enemies, but allies in the production of the world's goods, and that each is needful to the other. The employers are in the market to purchase labor, just as they purchase wool or cotton. At the Homestead strike the government investigating committee drew from the vice-president of the great steel works the frank admission, " We buy and sell men just as we do pig-iron and steel." On the other hand, the laboring men have only their labor to sell. To get the best prices and the best conditions under which to work it is necessary for them to combine, and this necessity justifies the formation of labor unions. These conditions, it is claimed, make a state of industrial war unthinkable and absurd. People who wish to buy or sell goods do not start by making enemies of one another. A friendly attitude, even where the thing to be bought or sold is a necessity to both parties, will lead to more advantageous terms to all concerned than anger, extortion, and violence. Therefore, whatever sporadic acts of violence may occur under the influence of passion and excitement, should not be regarded as symptoms of war between labor and capital. The modern industrial movement must, therefore, be viewed as fundamentally a movement in the direction of peace.

This argument rests throughout on an unsound basis. First of all, any employer who is in the market to purchase labor as he purchases wool, cotton, or other raw materials is engaged in a fundamentally immoral business. Labor is not a mere purchasable commodity. Labor is the laborer. It is human life. " The central doctrine of the slave power was that the laborer was mere merchandise. The central doctrine of the money power is that labor is merely merchandise." Both doctrines are absolutely destructive of liberty. In both cases the laborer is a slave, because no power human or divine can

separate labor from the laborer. If men are forced to sell their labor, that is, themselves, at prices so low as barely to sustain life, what material difference does it make whether they are sold on the auction block or in a free labor market? The old-time slave holder was at least interested in keeping his slaves in good condition in order to get from them the utmost producing power. The modern employer holds himself absolved by the law of supply and demand from all care whether his workmen live or die on the wages they receive. Can there be anything less than industrial warfare as long as human life must sell itself at forced sale in order to live?

But, furthermore, as Professor Francis G. Peabody of Harvard asks: "Is it not a strange form of peace movement which begins by exaggerating the antagonisms of industry, and proposes as its end a social revolution which shall entirely abolish the capitalist class?" The fact that happy industrial partnerships actually exist here and there "only brings more clearly before us the real nature of the prevailing industrial warfare. It is not an antagonism which is inherent in economic life. In fact, it is at bottom not an antagonism at all. The industrial conflict of the present day is simply the form assumed by that profound sense of moral distrust which is stirring in the hearts of the hand-working class, and expresses itself in a demand for industrial justice." (Jesus Christ and the Social Question, pp. 271, 272.) It is precisely because all classes of socialists are profoundly convinced that the industrial injustice from which laborers suffer is inseparably connected with the existence of a capitalistic class that they demand its destruction, and why the call is not so much for a gradual reformation as for a social revolution.

A further evidence that the present industrial situation is one of war and not peace is seen not merely in strikes on the part of workmen and lockouts on the part of employers, but in the violence that frequently shows itself in connection with them. Stoning of "scabs," forcible resistance to police and militia, and the dynamiting of property on the one hand, and the employment of private armies of sluggers to do violence to the strikers on the other hand, follow naturally when hostile industrial forces are drawn up in battle array. Both constitute acts of lawlessness that disinterested parties condemn, but that each side approves as justifiable war measures. It is to be hoped that the present growing tendency to arbitrate differences between capital and labor will ultimately remove the

grounds for those differences which now result in industrial warfare.

Note 2. Relation of the Church to the Industrial Warfare. If the struggle between labor and capital were merely a greedy scramble for material goods, the church might well refuse to interfere. She might say as Jesus did when asked to interpose between two brothers who were quarreling over an inheritance: "Man, who made me a judge or a divider over you?" But even in his refusal to take sides in the controversy, Jesus showed that the trouble between these brothers was primarily moral and not pecuniary. "And he said unto them, Take heed, and keep yourselves from covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15.) As Jesus approached the trouble between the two brothers by working for the inward transformation of the individual, so must the church hold before the world the vision of an ideal society that is composed of regenerated, unselfish men.

The church must see that the industrial warfare is at heart a struggle for justice, a cry for a rectification of the hideous inequalities that have almost universally prevailed in the distribution of the profits from labor. A famous illustration is Plugson of Undershot. "He enlisted his thousand men; said to them, 'Come, brothers, let us have a dash at Cotton!' They follow with cheerful shout; they gain such a victory over Cotton as the Earth has to admire and clap hands at. Plugson, buccaneerlike, says to them: 'Noble spinners, this is the Hundred Thousand we have gained, wherein I mean myself to dwell and plant vineyards; the Hundred Thousand is mine; the three and sixpence daily was yours: adieu, noble spinners; drink my health with this groat each, which I give you over and above!'" To preach elimination of covetousness to men who are toiling for starvation wages, while Plugson occupies the most conspicuous pew in the church, is a mockery that only hastens the impending revolution. The churches must join the cry for justice. Justice is a fundamental principle in the gospel of Christ. So long as the laboring masses were steeped in ignorance, and assured that poverty is a divine dispensation, there was little effort to escape from industrial slavery. Today these people are eagerly reading and listening and thinking. They see their rights as never before, and they are organizing to obtain them. The day is coming, whether we like it or not, when a few bil-

lionaires at one end of the scale are not going to outweigh untold want and misery at the other. The question for the churches is whether they will remain dumb while the forces are gathering for a violent revolution, or by wise counsels and abundant sympathy point the way to a peaceful evolution.

In seconding the call of the oppressed for social justice the churches must not fail to emphasize the fact that the present industrial order, imperfect as it unquestionably is, is not wholly evil. It is the product of countless ages of struggle for better ways and means of supplying human needs. As a whole, it is not, as often asserted, "a scheme of destructiveness and social piracy, but a vast and complex movement of social service. In the main, the most rewarding forms of business are those which are based on the discernment of real needs and the supplying of real benefits." Capital and labor, employers and employees, are alike engaged in a common service to mankind. It is only when capital is engaged in carrying on business of a character or in a way that does injury to the people, that it becomes illegitimate and should be destroyed if it cannot be reformed.

The churches can pour oil on the troubled waters by preaching first, last, and above all the kingdom of God as a power of justice and love that works its way out into all the storm-tossed affairs of human life. But even this is useless unless individual Christians see to it that their own lives are right, and that their dealings with their fellowmen are actuated by that unselfishness which makes injustice, oppression, hatred, and violence impossible.

ADDITIONAL READING REFERENCES.

(*1*) Peabody: *Jesus Christ and the Social Problem*, pp. 267–326. (*2*) Plantz: *The Church and the Social Problem*, pp. 73–107. (*3*) Rauschenbusch: *Christianizing the Social Order*, pp. 341–351; Churchill: *The Inside of the Cup.*

REVIEW QUESTIONS.

1. How did the first Christians try to realize their social ideal?
2. Mention some of the current schemes for social betterment.
3. What fundamental objection applies to them all?
4. What is the Christian ideal of society?

QUESTIONS ON THE LESSON.

1. What seems to show that the struggle between capital and labor partakes of the nature of war?

2. What considerations are urged against this view?

3. What is the prevailing attitude of labor toward capital?

4. Why is the industrial contest moral rather than economic?

5. How did Jesus deal with a demand for social justice?

6. How should the churches interpret the industrial conflict?

7. Why are the laboring classes no longer content to remain social slaves?

8. What spreading misconception of the present social order should the churches try to correct?

9. What can the churches do to bring about more peaceful relations between laborers and employers?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. How did Jesus' parable of the laborers in the vineyard (Mt. 20: 1–16) bear on the modern demand for an equal wage?
2. Why do so many of the laboring classes make a religion of socialism?
3. If you live in an industrial community where strikes are more or less frequent, what attitude has your church taken toward them?
4. What are the relations of labor and capital in your neighborhood?

QUESTIONS FOR CLASS DISCUSSION.

1. If a man joins in a strike for higher wages, is it right for another man to take his job at the wages offered?
2. Does Eldon Parr in Churchill's "The Inside of the Cup" represent a common or an exceptional type in our rich city churches?

Lesson 43. THE CHURCH AND THE WELFARE OF WAGE EARNERS.

Scripture Reading: Obligations Toward Wage Earners. Deut. 14: 14, 15.

Note 1. Why the Church Should be Interested in Wage Earners. (*1*) *Its Mission is to All Men.* Comparatively few men are born into a condition that exempts them from labor. To the great majority toil is the price of existence, to say nothing of comfort. It has always been so, and so it will probably continue indefinitely. "In the sweat of thy face shalt thou eat bread" was the Old Testament law; the law of the New Testament is to the same effect, "If any will not work, neither let him eat." The mission of the church is not to any particular class, but to mankind.

(*2*) *It should Serve Most where Most Needed.* All men, rich and poor, stand on the same plane before God, and need alike the message of the Gospel. But the poor, who include the great mass of toiling men and women, are especially subject to conditions that demand help, sympathy, and encouragement. The severest denunciations of the Old Testament prophets were directed against those who oppressed the poor. Jesus pronounced his heaviest woes on those who tithed mint, anise, and cummin, and left undone the weightier matters of the law, justice and mercy and faith. In every subsequent age of the church, so far as it has been loyal to the teachings of Christ, it has been considerate toward the poor and a protector of the oppressed. The church should have deep sympathy for the laboring class. Its own Founder was a wage earner.

(*3*) *For Its Own Sake.* Religion cannot flourish except on a fair degree of physical comfort. Where the powers of body and soul are exhausted in a sordid struggle for existence there is no room for the appeals of religion. "Lives which are strained and starved, lives which are passed in rank discomfort and under grinding poverty, without the possibility of the independence of the individual or of the sacredness of the home, cannot be re-

ligious except in the most rudimentary sense of the word." The church cannot hope to reach the laboring classes with the Gospel of salvation in another world unless she does what she can to promote among them some measure of physical comfort, leisure for thought, and security in work in this world. Thorold Rogers in his lectures on *The Economic Interpretation of History* points out that every religious revival in England has happened on the basis of comparative prosperity, and, on the contrary, that the English church was never in so low a state as during prevailing poverty and distress of the seventeenth and part of the eighteenth centuries.

Note 2. What the Church Can Do to Promote the Welfare of Wage Earners. (*1*) *Payment of a Living Wage.* The churches can do much to quicken that sense of social justice which shall give to every man willing to work not only an opportunity, but wages sufficient for his support. This means not merely enough for a single man to live in a cheap boarding house, but enough for the father of an average family to provide them a sanitary home, nourishing food, sufficient clothing, schooling for the children under sixteen, and some savings against sickness and old age. To this end the churches might well exert themselves to procure legislation compelling employers to file for public inspection the scale of wages paid, as doctors are required to file the statistics of public health, and a public commission to adjust wages. Publicity tends to restrain evils in industry as well as in politics.

(*2*) *The Eight-Hour Day.* While the eight-hour day for labor has been won in many industries, the ten-hour day still grips wage earners in large sections of the industrial world. In some cases, as in the manufacture of steel, the operatives work twelve hours a day and seven days in the week. The attainment of a short-hour day in all industries would be a positive gain not only for the workers themselves, but for the employers as well. It has repeatedly been shown that high-priced labor in America, with short hours, is really the cheapest labor in the world, owing to the better health, greater energy, and superior intelligence of the workers. Over and over again it has been demonstrated, that while in some cases greater leisure increases idleness and intemperance, in the long run it leads to a better home life, more reading, greater interest in public questions, and above all to a marked decrease in the use of stimulants. For humanitarian as well as moral reasons the

churches should join vigorously in the movement for a short-hour day.

(3) *The Right to Sunday Rest.* Laborers need not only the shorter day, but the weekly day of rest. A workingman was told by his employer to do some unnecessary work on Sunday. The man courteously refused, whereupon the master retorted, "Did not our Lord say that the Sabbath was made for man?" "Yes, sir," was the shrewd reply, "you are right—the Sabbath was made for man and is therefore not to be taken from men." A large part of the work done on the Lord's day, on the ground that it is necessary, could be omitted. The real reason too often is greed for gain. Employers keep their workmen employed seven days in the week because they are not satisfied with the profits made in six days. This is especially the case with Sunday amusements such as theatres, baseball, and excursions; fruit, tobacco, and most drug stores have as little excuse for being kept open on Sunday as grocers or butchers. The church in her fight against Sunday desecration is really performing one of her greatest services for the cause of labor. Those who plead for the introduction of the Continental Sunday are suspiciously silent respecting the fact that a large porportion of the Sunday slaves in Europe are crying out for deliverance. Workingmen who have not been misled by demagogues and by false social theories are themselves eager to co-operate with the churches for Sunday rest, or for one other day in seven where the conditions of industry or service require continuous work.

(4) *Protection of Women and Children.* The introduction of almost automatic machinery has so lightened the work of production in many industries, especially wool and cotton, that labor once requiring the strong muscles of men can now be performed by women and young children. Practically all the lighter operations in mills and factories have been turned over to them at greatly reduced wages. The first result is that women and children have become competitors instead of helpers of men—in numberless instances driving them out of employment. Many occupations are now almost entirely carried on by women. But in taking the places of men, women and children have become subject to the same industrial conditions, especially long hours. Children of seven, six, or even five years of age have been kept out of school, robbed of the joys of childhood, and made physical wrecks for the rest of their lives. Women have been subjected to strains that impair their health, and that interfere with or unfit them for those sacred race

functions which are infinitely more important than the production of goods. Between the greed of employers and the necessities of the poor, these conditions have so developed as to become a grave peril to society. To some extent the evil has been checked by legislation, but in many instances legislation has been so shaped by interested parties as to legalize intolerable abuses. The churches should not leave the checking of industrial conditions that react disastrously on womanhood and childhood to outside philanthropic agencies. They can render no better social service than in protecting from exploitation those on whose welfare the efficiency of coming generations depends.

(5) *Side with the Wage Earners against Oppression.* The substitution of mechanical power for man power, of machines for muscles, resulted in the transfer of industries from the home to great factories, and in a hundredfold increase of material wealth. But the toiling men, women, and children who were essential factors in the production of this increase, instead of sharing in it, have seen it pass into the hands of a few who have built up colossal fortunes, and who have used the tremendous power thus acquired for still further oppression of the laborers. Against this tyranny of capital all classes of workmen have been forced to combine for self-protection. Their demands for a recognized voice in the control and distribution of the products of industry have been for the most part bitterly opposed by the capitalistic class, whose prevailing attitude was bluntly expressed by the president of a large railroad during the great coal strike of 1902. His exact words were: "The rights and the interests of the laboring men will be looked after and cared for, not by agitators, but by the Christian men to whom God in His infinite wisdom has given the control of the property interests of the country." Against such insolence, and arrogance, born of insatiable and successful greed, it is the plain duty of the churches to take sides with the labor. This does not necessitate an endorsement of all the methods which labor employs to gain its points.

Note 3. The Churches Willing to Act if Shown How. A comparison of the advantages, opportunities, and comforts enjoyed by wage earners in Christian lands, especially in our own country, with the poverty, ignorance, and oppression to which they are exposed in heathen lands shows how great is the debt they owe to the uplifting and humanizing influence of

Christianity. The churches are often blamed for seeming indifferent to the welfare of industrial workers. In some cases this may be true. The majority, however, recognize their duty and are willing to take hold. The trouble is that they do not know precisely what to do or how to do it. The industrial revolution of our time has come so suddenly, in such magnitude, and in such perplexing variety of forms, that the churches, accustomed to traditional methods of work, have had no opportunity to adapt themselves to the new situation. Their failure to deal competently with social problems is due chiefly to ignorance and lack of trained leadership. The problem they face is so tremendously big and so complicated that pastors and churches, who have dealt only with individuals, stand in many cases helpless and appalled before it. We may be sure, however, that as the church has met successfully every crisis in the past, so it will meet that of our time. Already the social awakening within the churches has reached proportions undreamed of a few years ago. The problem, too big for any single church or denomination, has proved an unexpectedly potent factor in forcing denominations into united efforts. One of the first actions of the Federal Council of the Churches of Christ in America (see Lesson 39) was the unanimous adoption of a number of specific principles for which it asserts the church must stand. Among these were the following: "The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest human life.

"A release from employment one day in seven.

"A living wage as a minimum in every industry, and the highest wage that each industry can afford."

Such action indicates not only a clear sense of obligation, but a purpose on the part of the churches to meet this obligation to the full extent of their wisdom and ability.

ADDITIONAL READING REFERENCES.

(*1*) Rauschenbusch: *Christianizing the Social Order*, pp. 412–418. (*2*) Plantz: *The Church and the Social Problem*, pp. 242–276. (*3*) On "What is the Minimum Wage," "Women in Industry," and "The Eight-hour Day," see *The Survey*, Oct. 19, 1912, pp. 74–76. (*4*) Stelzle: *Messages to Workingmen.* (*5*) Thompson: *The Churches and the Wage Earners.*

REVIEW QUESTIONS.

1. Why may modern industrial conflicts be described as war?
2. How does the church become involved in this conflict?

3. What should the position of the church be in relation to it?

4. Why should the present industrial order be reformed rather than destroyed?

QUESTIONS ON THE LESSON.

1. On general principles, why should the church seek the welfare of wage earners?

2. What special reasons should stimulate interest in them?

3. How is the welfare of the church dependent on the welfare of the industrial classes?

4. How can the church assist in promoting the material wellbeing of wage earners?

5. How can the church promote their better health and higher intelligence?

6. What should the position of the church be toward Sunday employment?

7. Why should the churches be active in suppressing the sacrifice of women and children to industrial greed?

8. Why have the churches appeared to be slow in grappling with the industrial problem?

9. What shows that the churches are responding to their social duty?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What is meant by the minimum wage?
2. Is the eight-hour day always possible or advisable?
3. What are the hours and wages of women employed in stores in your neighborhood? In factories?
4. What laws has your State respecting child labor? Is there any child labor in your community?

QUESTION FOR CLASS DISCUSSION.

What can our church do to promote the welfare of wage earners?

Lesson 44. THE CHURCH AND RACE ANTAGONISMS.

Scripture Reading: Race Antagonism in the Early Church. Acts 6: 1–6.

Note 1. Modern Race Antagonisms. Race antagonisms exist in all parts of the world. The mildest form is seen in the jealousies which spring up between contiguous nations of the same race and the same social and political standing. The strongest are those which spring up where different races representing the extremes of social development are forced into close contact. One of the most acute antagonisms in the modern world is that between the white and the colored races in the United States. Of the upwards of ten million Negroes in this country about eighty-eight per cent live in the Southern States. In some of these States the Negroes constitute considerably more than half of the population. Most of them are engaged in agriculture. In the industries they occupy the lowest position. Trades unions do not admit them to fellowship. In the Northern States one after another of the occupations that have been filled by colored men are taken over by the whites, and no new occupations are opened to them. It is becoming more and more difficult for them to find lucrative employment. From many communities in Indiana, Illinois, and Missouri, Negroes are ruthlessly excluded. In a message to the Florida State Legislature a few years ago Governor Broward said: "It is apparent to even casual observers that the relation between the two races is becoming more strained and acute. The Negroes today have less friendship for the white people than they have ever had since the Civil War, and the white people have less tolerance and sympathy for the Negro."

The Negroes are not the only race on account of which we have had trouble in this country. The Indian problem has

largely been settled by extermination and by segregation of the survivors on reservations. For a generation or more the people on the Pacific Coast have protested so vigorously against the admission of the Chinese as to have procured stringent national legislation adverse to them. The tremendous strides made by the Japanese in civilization and military power have given them more political consideration and social equality than has been accorded to the Chinese, though even in their case there is strong opposition to an unrestricted immigration of laborers. The outcry against the admission of Hindus into Vancouver and South Africa, and the inflamed passions against the Jews in some nominally Christian countries in Europe, and the cruelties inflicted upon them, show that race antagonisms are not confined to the United States.

Note 2. Reasons for Race Antagonisms. So long as the different races did not overstep what Paul calls the divinely appointed " bounds of their habitation " (Acts 17: 26), and had ample room to expand within those bounds, no conflicts arose. The growth of great empires in the ancient world brought the races into a contact almost always productive of friction. Modern commerce has still further vanquished the mountain ranges, deserts, and oceans that seemed impassable barriers to the ancients. The pressure of increasing populations and the facilities of modern travel have promoted migrations to an extent unknown in former times. Nearly all the arable land in the Temperate Zone is occupied. When the people of an overpopulated country overflow into one less densely inhabited, conflicts are bound to arise. Furthermore, the much higher wages paid in advanced countries tempt many individuals of the lower races to seek employment in them at least until they have accumulated a sum that permits them to return home with an amount that seems a fortune.

A potent reason for race antipathies is a difference in the standards of living. The low standards to which Chinese laborers, for instance, have been accustomed enables them to live and accumulate property on wages that would impoverish an American workman. The latter in sheer self-defense is forced to protect himself against such competition. The same is true in respect to the tide of immigration that during the last quarter of a century has set in from Southeastern Europe. At first the mining operations in this country were almost wholly carried on by Germans, Irish and Welsh. These have now

been driven out by South Italians and Slavs among whom illiteracy reaches in some cases the appalling figure of over eighty per cent. So with many other employments.

The origin of most race antipathies is undoubtedly that unreasoning prejudice which seems to increase in the same degree that people differ from one another in color, language, social customs, modes of thought, and religion. When tnis race prejudice is re-enforced by economic conflicts the antagonism not seldom becomes acute enough to give rise to riots and blood-shed.

Note 3. Difficulty of the Negro Problem. Much has been done by philanthropy for the uplifting of the Negro race, and miracles almost have been wrought by the race itself. But enough remains to make the Negro problem the despair of the country. How to allay the present race antagonism, how to interpose barriers that will effectually preserve the pure blood of both races without irritating social discriminations, how to do justice to the Negro in the spirit of that brotherhood which is going abroad among the nations as never before, this will tax the wisdom of statesmen, philanthropists, reformers, and the churches as no other problem with which our nation has to deal. On the principle that desperate diseases require desperate remedies, many of the best-informed students of the problem, North and South, are returning to the views forcibly and solemnly expressed by Abraham Lincoln in the White House to a delegation of colored men, that the only way to secure the welfare and happiness of both races will be by a gradual transportation of the Negroes to some territory, domestic or foreign, acquired by government purchase and set apart for their exclusive occupancy under the guardianship of the United States.

The Negro problem is essentially a Southern problem, and the solution of it must ultimately come from the devoted efforts of the Christian men and women of the South.

Note 4. Hampton and Tuskegee. Two schools in the South are inseparably associated with the moral and industrial uplifting of the Negro race. Many other schools have done notable work, but Hampton and Tuskegee have become household words. During the Civil War thousands of Negro refugees had flocked to Hampton, Va. Work in their behalf was undertaken by the American Missionary Association. Hampton Institute was an outgrowth of this work. Under its first prin-

cipal, Gen. S. C. Armstrong, it became a great educational enterprise in which thousands of Negro and Indian students have been trained, and from which vigorous offshoots have been planted in various parts of the South. The most important of these is at Tuskegee, Ala.

Tuskegee Normal and Industrial Institute started in 1881 with thirty students in an old Negro church. An old shanty near by was occupied as a recitation room. Booker T. Washington was the principal and Miss Olivia A. Davidson his assistant. Both were graduates of Hampton. From these humble beginnings the Institute has grown by leaps and bounds until it possesses at the present time (1914) nearly $2,000,000 of productive funds, with an annual income of over $350,000, and school property worth about $1,250,000. Many of its one hundred buildings are of brick; nearly all have been designed and constructed, even to the making of the brick, by the teachers and students. In addition to the usual branches of a good education, forty different industries are taught by 192 instructors to 1618 students. It is now the largest and most important training school in the world for the colored race. Its success is due to the unbounded confidence and esteem which Booker T. Washington has won by his high character and unselfish devotion to the elevation of his race along economic and Christian lines.

It is only fair to say, however, that, much as education may do for the intellectual and economic uplifting of the Negroes, it is doubtful if it can bring about anything but a superficial race reconciliation. The antipathies between the whites and the colored people in this country are not primarily due to ignorance and poverty, but to racial barriers. When the former are removed the latter will survive as insurmountable as ever. There are those among the sincerest friends of the Negro who doubt "if education alone can possibly tend to the happiness of any race so long as it only aids in a keener discernment of the hopeless differences existing between that race and a dominant race in the same country and in the same neighborhood."

Note 5. The Case of the Asiatics. The entire number of Asiatic immigrants in this country is less than one hundred and fifty thousand. The great majority have settled along the Pacific Coast, chiefly in California. Among the reasons given for the hostility manifested toward them are the following:

The enormous differences between Asiatic and American civili-

zation; the overcrowded condition of Oriental countries, which forces the population to swarm into other lands; their high mental development caused by centuries of severe struggle against adverse material conditions; their extraordinary skill in farming developed by their long restriction to narrow limits; their unlimited capacity for hard work through long hours, and their " incredible ability for living on little food. When they come to America, their industry and thrift are amazing; they underlive, underbid, and outwork us. In open competition the white man has no show." Other reasons are assigned, such as their lack of interest in our political life and institutions, and hence their failure to make good citizens; pure race prejudice, they being yellow or brown, and we being white, a fact which it is alleged carries with it such social and psychological differences as to make any attempt to live together sure to be dangerous. The Japanese in particular are objected to on the supposed ground of untrustworthiness, immorality, a disposition to insist on race equality with the whites, a vindictive nature, and a bellicose tendency which may bring a Japanese naval and military attack on California.

Many of these objections are due to mutual misunderstandings, some spring from irrational prejudices, but the fundamental objection rests on the fear of an industrial competition which native workmen are unable or unwilling to meet. Hence most of the anti-Asiatic agitation has originated among the laboring classes who see no way of checking a swamping invasion of Oriental cheap labor except by putting up the bars against those who might wish to come and by loading those who are here with such restrictions as will make them wish to get away. Many careful and unprejudiced students of the situation maintain, however, that the American treatment of Asiatic immigrants has been needless, unjust, and unkind; misleading, in that it implies an issue which is purely imaginary; humiliating to Japan, a proud and sensitive nation, and disgraceful to America, which professes to be a friendly nation; injurious, in that it tends to create the very difficulties it fears; shortsighted from the standpoint of regard for our own commercial interests, which depend on international good will; and contrary to the spirit of our treaties with China and Japan. We have demanded and received from them an open door for Americans, and the same privileges that are accorded to citizens of the " most favored nation," but we have refused to grant the same privileges to their people among us. Unprejudiced investiga-

tion has conclusively shown that many of the grounds of criticism have been greatly exaggerated, and that there are ways of treating the problem that are honorable, just, courteous, in harmony with American ideals of fair play, and "more suited to the new era of cosmopolitan life on which the world is entering." From no conceivable point of view can this country afford to be controlled in its policies toward other nations by lower principles than those of true friendship, equality, and honor.

Note 6. What the Churches Can Do. (*1*) Recognize the fact that the race question is largely economic, that the Negroes need first of all an industrial education that will make the men better farmers, blacksmiths, and carpenters, and the women better housekeepers and mothers; and that only as they become industrially efficient will they become socially independent.

(*2*) Assist the Negro churches to obtain preachers who shall work more for right living and less for emotional effects.

(*3*) Assist the Negro churches with financial as well as moral help.

(*4*) Assist in providing for the Negroes in the North wider opportunities for service, rational amusements, and better housing than is afforded in the slums.

(*5*) Demand for Negroes who violate the law the same punishments that the law provides for white men, administered by proper officers and not by senseless mobs.

(*6*) Teach the white people that the doctrine of human brotherhood includes the black man as well as the yellow man, the brown man and the red man. Lay more responsibility on the more enlightened white man and less on the ignorant black.

(*7*) Get acquainted with the best specimens of all races and through this acquaintance look for inter-racial concord.

(*8*) Proclaim the Gospel of Jesus Christ as an inspiration for lifting The White Man's Burden, for checking The Yellow Peril, and for solving The Negro Question.

ADDITIONAL READING REFERENCES.

(*1*) Commons: *Races and Immigrants in America.* (*2*) Steiner: *On the Trail of the Immigrant.* (*3*) Haygood: *Our Brother in Black*, presents the Southern view. (*4*) Hoffman: *Race Traits and Tendencies*, a scientific treatment of the subject. (*5*) *The Negro Problem*, presents the side of the negroes by some of their ablest writers. (*6*) Pickett: *The Negro Problem; Abraham Lincoln's Solution;* advocates segregation. (*7*) Washington (Booker T.): *Future of the American Negro.* (*8*) For the most

recent, comprehensive, and sane discussion of the Japanese immigration question, see Gulick: *The American Japanese Problem.* (9) Mecklin: *Democracy and Race Friction.*

REVIEW QUESTIONS.

1. State some reasons why the churches should be interested in the wage-earners.
2. State some things the churches can do to promote their welfare.
3. Why should the churches not be blamed for not doing more?

QUESTIONS ON THE LESSON.

1. How is the American proscription of the negro shown?

2. What manifestations of other race antipathies are shown in this country?

3. What are some of the causes that underlie race antagonisms?

4. What causes have led to the present social discrimination against the Negro?

5. What are some of the difficult elements in the Negro problem?

6. Describe the work in behalf of the Negro done at Hampton and Tuskegee.

7. What are some of the objections urged against Asiatic immigrants?

8. How are these objections answered?

9. What can the churches do toward the solution of the Negro problem on its economic side?

10. What, on its religious and social side?

11. What can the church do toward allaying race antagonisms in general?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Conditions in modern civilization that tend to lessen race hostilities.
2. The general feeling in your community toward Negroes and Chinese.
3. Reasons for the popular antipathy toward the Jews.

QUESTIONS FOR CLASS DISCUSSION.

1. The abolitionists were often asked if they wanted their sisters to marry Negroes. The same question is asked today in the South of those who propose social and political rights for the Negro. How would you answer it?
2. Should we accord to Japanese and Chinese in this country the same privileges that we demand for our citizens in Japan and China?

Lesson 45. THE CHURCH AND PUBLIC CHARITIES.

Scripture Reading: Paul and the Great Collection. 2 Cor., chs. 8, 9.

Note 1. The Great Collection for the Poor Saints in Jerusalem. Twenty years, more or less, had passed since the primitive church in Jerusalem, in an enthusiasm born of a great spiritual experience, had tried to embody the spirit of love in a beautiful social ideal. A noble effort was made to abolish all poverty, for "not one of them said that aught of the things which he possessed was his own; but they had all things common." In the meantime sore trials had befallen them. The violent persecution led by Saul of Tarsus had scattered most of them. Those who remained were exposed to the limitations always imposed on a hated sect by a fanatical population. They were reduced to great straits. Saul, now Paul the Apostle, was full of remorse for the misguided zeal to which in part

this poverty was due. In a great collection taken up among Gentile churches which he had founded, he saw an opportunity not only of undoing in some measure the harm he had wrought, but also of making this free-will offering from the Gentile converts a means of allaying the prejudices of the Jewish Christians toward them. The carrying of this testimonial of his own love and of the sympathy of the Gentile brethren to the afflicted mother-church in Jerusalem was perhaps the crowning act of Paul's public ministry. It was an exhibition, moreover, of that charity which in every subsequent age has been a marked characteristic of the true Christian spirit.

Note 2. The Great Collection for the Poor Today. Economic and social conditions in Imperial Rome were such as to breed an immense number of paupers who subsisted on the charity of the very rich or on the distributions of food by the state. At the beginning of the Christian era the state provided for 200,000 poor citizens, besides their wives, sisters, and daughters. There were great crowds of poor who were excluded from these bounties and lived by begging. Consideration for the poor was, however, no part of the Roman character. Polybius tells us that "A Roman never gives any one anything ungrudgingly." Plautus, a popular poet, asks, "What is the use of giving a beggar anything? One loses what one gives away, and only prolongs the miserable existence of the receiver." Virgil, in a beautiful passage describing the repose and peace of a truly wise man, makes one of the conditions of such inward peace his never giving way to a feeling of pity for the poor. There were thousands of rich men in Rome, but not one of them thought of erecting a home for the poor or a hospital for the sick.

In contrast with this selfishness that actually prided itself on a lack of sympathy for the poor, the tenderness of the Christians was from the first a matter of constant remark. The Emperor Julian pointed to their charitable institutions as a standing reproof to heathen selfishness. Every century has witnessed an expansion of these benevolent enterprises, not always wise, and often twisted away from their original spirit and purpose, but always designed to relieve suffering, and to prepare the way for a better age. Sometimes, like the monastic and mendicant orders, they were taken under the protection of the church; at other times, their promotors like the Waldenses, the Lollards, and the Anabaptists, were condemned and persecuted. This

sense of responsibility for the poor has been inherited by the modern church. There was never an age in the history of mankind when money was poured out so lavishly as it is today for the relief of poverty and wretchedness. More and more the churches are coming to see that they cannot fulfil their mission except as they combine active philanthropy with their preaching. A church that does not care for its own poor, to say nothing of those outside, forfeits the respect of the community.

The spirit of Christian charity has gone outside of the churches and now permeates the civilized world. Care for the poor, the unfortunate, and for defectives has now been assumed in large part by secular agencies. The vast expenditures for these purposes, whether provided by voluntary contributions or by public tax, imposes a heavy burden on the capable and industrious. The fact that it is borne ungrudgingly is due chiefly to Christian teaching respecting the duty of bearing one another's burdens.

Note 3. The Evil of Indiscriminate Charity. The writer recalls an incident in his student days when beggars and tramps were not as plentiful as they have become in recent years. A "Weary Willie" passing through the college campus was seen by one of the students who threw a small coin to him through an open window. The act attracted attention and presently every window in the four-story building had a student in it engaged in a similar act inspired more perhaps by a spirit of fun than conscious benevolence. The tramp departed with a lighter heart and heavier pocket than he had known for many a day. The next day, however, when the students were assembled, one of the faculty, instead of commending their generosity, gave them such a lecture on the evils of indiscriminate charity as no one who heard it was likely to forget.

The incident illustrates the radical change that has taken place in the administration of charity within a century. Careful observers have seen that poverty and distress instead of being diminished by the systems of relief in vogue were rapidly increasing. A study of Christian and secular charities during the past two thousand years has shown beyond controversy that indiscriminate charity instead of proving a remedy, or even a palliation of social distress, has always aggravated it. Nobody complains of the help rendered to the sick, blind, deaf, feebleminded, or insane, or of assistance given to sufferers from sudden misfortunes such as fires, floods, or earthquakes. Pov-

erty stands in a different class from these. The great majority of men are poor, very little removed from the poverty line. Some make a brave struggle to remain independent by keeping above it. Others give up and fall below into the dependent class. These are the ones who are supported by charity. The more they get the better they live, and the more confirmed they become in their idleness. When the self-supporting poor see paupers living better without work than they themselves can live by their utmost exertions, thousands of them will choose the life of the pauper. People who have fallen into this degraded condition find it an easy step to resorting to fraud in a thousand forms, when relief is loosely administered. These are the conditions that in many cases have made charity a bane rather than a blessing.

Note 4. Poverty Increased by the Industrial Revolution. The introduction of labor-saving machinery in almost every department of industry whereby one operator, often a woman or child, can do the work of from five to fifty men, has so affected the demand for labor that large numbers, able and eager to work, can procure employment only a part of the time, if at all. A recent English writer, speaking of conditions that prevail among the laboring classes, says: "Unemployment, instead of being as formerly a temporary or occasional phenomenon which would disappear with the revival of trades, is now a chronic evil. In the most prosperous years, on a given day, there is not work enough for all who require it. Twenty-five to thirty per cent of the town populations of the United Kingdom are living in poverty." Conditions are not so bad here as there. But the alarming increase of destitution in nearly all civilized lands shows that in the majority of cases it is due less to individual weakness and depravity than to social conditions over which the individual has no control.

Note 5. Relation of the Church to Charities. To define the relation of the church to public charities is not easy because, while it is the duty of the church to minister to temporal as well as to spiritual needs, the relief and prevention of poverty has become a social problem of such magnitude and complexity as to require distinctive organizations and special training. To extend assistance to its own poor who are well known and who have fallen into temporary distress is, of course, the manifest duty and privilege of every local church. Among the relations

the church ought to sustain toward the larger public charities the following may be specified:

(*1*) The churches should learn that most cases of poverty originate in social wrongs and social neglects; that these causes must be carefully studied before adequate remedies can be devised; that lavish expenditures for relief are worse than useless so long as the causes that produce poverty are allowed to operate unchecked; and that the ultimate aim in all dealings with the poverty problem should be prevention rather than cure.

(*2*) The churches should discourage promiscuous benevolence. Nothing presents so many temptations to untruthfulness, hypocrisy, and fraud, and so quickly drags people down into the pauper class as dangling before them the possibility of living on doles. Poverty is not merely an economic, but a perilous moral evil. Even when it is primarily due to misfortune and unemployment, it leads to weakness of character, loss of self-respect, vice, and disease, and must be treated with a view to increasing moral strength as well as resource and self-reliance.

(*3*) The churches should understand that effective dealing with poverty can be undertaken only by secular organizations provided with sufficient funds, and equipped with a sufficient body of trained workers. Disorganization and ignorance are as fatal in philanthropy as in business.

(*4*) The churches, therefore, should avoid starting charity organizations of their own until they have done all in their power to assist those already in operation. Help should be given to secular organization, not only financially, but by a cordial recognition of the good work being done by them and by friendly co-operation. At the same time the churches must understand that all charity work cannot be done by machinery. Direct personal sympathy and generosity with money are still important factors in the problem.

ADDITIONAL READING REFERENCES.

(*1*) Peabody: *Jesus Christ and the Social Question*, pp. 226–266. (*2*) Ely: *Outlines of Economics*, pp. 329–334. (*3*) Bosanquet: *Rich and Poor*, pp. 10–74. (*4*) Brackett: *Supervision and Education in Charity*. (*5*) Rogers: *Charitable Relief*. (*6*) Rogers: *Circumstances or Character?* (*7*) Devine: *The Practice of Charity*. (*8*) *The American Year Book* for 1913, pp. 457–462.

REVIEW QUESTIONS.

1. How are race antagonisms shown in this country?
2. What gives rise to race antagonisms?

3. Why is the immigration of Asiatics vigorously opposed in certain parts of our country?

4. What can the churches do to mitigate these hostile feelings?

QUESTIONS ON THE LESSON.

1. How did Paul's Gentile churches show their sympathy for the mother church in Jerusalem?

2. What was the popular feeling toward the poor in heathen Rome?

3. How has the Christian spirit shown itself in subsequent ages?

4. How does the Christian spirit influence public charities today?

5. What are some of the perils that attend indiscriminate giving of alms?

6. Why has the industrial revolution increased poverty?

7. Why is the poverty problem a difficult and dangerous one for the churches to handle?

8. What should be the ultimate purpose of all charity work?

9. What forms of charity should the churches discourage?

10. What attitude should the churches take toward secular charity organizations?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Can you form an estimate of the number of unemployed in your neighborhood? Is it difficult or impossible for them to obtain work?
2. What is the number of persons in your town, ward or parish who are assisted by public charities?
3. What organizations have you for ministering to the poor?
4. Is relief work done by persons specially educated for it, or by political appointees?
5. How are the churches around you showing their interest in the poor?

QUESTIONS FOR CLASS DISCUSSION.

1. Is hospital work the best form of public charity that can be undertaken by churches?
2. How can church members best exert their personal influence in dealing with the problem of poverty in your community?

Lesson 46. RECENT PHASES OF THE LIQUOR QUESTION.

Scripture Reading: Setting Traps for Men. Jeremiah 5: 26–31.

Note 1. The Transfer of Emphasis. A generation ago much emphasis was placed on the Bible argument against the abuse of strong drink. The fact that the Bible in many instances speaks approvingly of a moderate use of wine was explained on the ground that the ancients had two kinds, one strong and intoxicating, and the other sweet and harmless. Lengthy arguments were advanced to prove that the wine made at Cana was of the latter kind. Both of these positions have been abandoned by modern Biblical scholars as incapable of proof, and as jeopardizing rather than aiding the temperance cause. Intelligent advocates of temperance freely admit the intoxicating quality of all Biblical wines, and ground the modern total abstinence movement on the necessities developed by wholly different modern conditions.

The prevailing tendency at the present time is to place the weightier emphasis on physiological and economic arguments. A presentation of the results of scientific study of the effects of alcohol, even in small quantities, are displacing the harrowing stories of domestic tragedies that have formed the staple of

Sunday-school instruction. The impassioned stereotyped platform appeal is giving place to the larger question whether our social structure, in addition to its many other problems, ought to be made to carry the enormous burden of a traffic that annually takes from the American people a sum about equal to the total receipts of all the railways, and not only makes no return of value, but leaves in its train a line of paupers and criminals who cost the sober population of the country $800,000,000 a year. From whatever point of view the drink traffic is studied, it looms up as a stupendous economic and social evil.

Note 2. The Changing Attitude of the Medical Profession. Not long ago, alcoholic stimulants were freely used in medical practice on the theory that they imparted strength, warded off perils, and promoted recovery. Today they have been wholly discarded by a large number of the most reputable physicians, and entirely banished from many hospitals. Where they are retained they are used in greatly diminished quantities. Furthermore, whereas medical men formerly regarded temperance work with great indifference, now they are rapidly becoming interested and taking an active part. This is no doubt due, in part at least, to the accumulating proofs that alcohol, even in minute doses, acts as a poison.

Note 3. The Increasing Menace of the Saloon. Not only as a destroyer of character, homes, health and wealth, and as a close ally of gambling and prostitution does the saloon threaten the welfare of the community, but in many instances it becomes a hotbed of crime. There is no form of business permitted or legalized by the State that is so defiant of law as the liquor traffic, and naturally it attracts lawbreakers. Its pernicious influence in politics makes decent government next to impossible. The saloon is constantly spoken of as "the poor man's club," and beautiful pictures are drawn of its ministry to the social instincts of its patrons. But, granting all that can be said in its favor, the fact still remains that it is a demoralizing influence wherever it is planted. This fact is abundantly proved by the increasing restrictions by which the business is surrounded. No legitimate business is so harassed by legal restraints and so subjected to police surveillance. From large portions of the country the saloon has been entirely banished. Maine has had a prohibition law since 1846. In the cities, where it is chiefly evaded, there are no communities to be compared with what may be seen in every city under license. Those who are

familiar with conditions throughout the State know that the children of Maine as a whole are free from the sights of saloons and of drunkenness. Kansas, too, has shut up the saloon, with the result that in 1913, of 105 counties in the State, 96 have no inebriates, 87 no insane, 54 no feebleminded, 53 no inmates of jails, and 38 no people on the poor farms. Prohibition may not in every instance eradicate the evil, especially in the cities, but "Kansas with prohibition," says Governor Stubbs, "has more sobriety and less intemperance and its evil results than any other State ever had." Arkansas, while permitting licensed saloons, has made the obtaining of a license practically impossible. To open a saloon after January 1, 1914, "a petition to the County Judge must be signed by a majority of all the adult citizens in the community, men and women, and the names of the signers must be printed twice in some local paper. There are many persons who might sign a petition for a saloon; but to have their names published as having done so is a different matter. The Masonic Grand Lodge of the State has declared it a Masonic offense to sign a petition for a saloon, and many churches have declared that such an act would lead to expulsion."

Note 4. The Outspoken Purpose of Liquor Dealers. The rapidly extending "dry" sections of the United States, by the exclusion of saloons have aroused the promoters of the traffic to nation-wide efforts and unlimited expenditures to thwart hostile legislation, to circumvent the law when they could not prevent its enactment, and through the newspapers to create public sentiment against prohibition. They even advocate as high a license as the traffic will bear. *The Bar*, a prominent liquor organ, speaking of the taxpayers, says: "A good high license to help pay their taxes will pacify their conscience; nothing else will." The underlying purpose of the business has changed from supplying a demand to creating it. This purpose was stated with brutal frankness by an officer of the Ohio State Liquor League who wrote:

"The success of our business is largely dependent upon the creation of an appetite for drink. Men who drink liquors, like others, will die. The open field for the creation of this appetite is among the boys. After men are grown, and their habits formed, they rarely change. It will be needful, therefore, that missionary work be done among the boys. I make the sugges-

tion that nickels expended in treats to boys now, will return in dollars to your tills, after the appetites are formed."

Note also the remark of the president of the National Liquor Dealers' Association: "I want to urge upon this Association the necessity of closer organization to educate recruits for our business." Had Satan been invited to address the Association, he would have said the same.

Note 5. Increased Scientific Study of Intemperance. Here again we see the superiority of prevention over cure. As with diseases and poverty, efforts are directed to discovering their causes, in order that by their removal the evils themselves may be checked, so students are patiently investigating the social conditions that promote intemperance. It has long been noticed that saloons flourish most in districts inhabited by the very poor. Poverty, insufficient nourishment, wretched homes, drive people to the saloons, and to drown their misery in drink. But poverty itself is directly connected with the industrial problem. Moreover, it is found where the twelve-hour day prevails that it leaves the workmen exhausted in body and mind, and incapable of finding enjoyment except in alcoholic stimulants. Wherever the eight-hour day has displaced the longer day, intemperance has greatly decreased.

Note 6. Consolidating the Temperance Forces. As in the church the multiplication of sects has prevented united opposition to the common foe, so, in the fight against the liquor traffic with its solid front, the most discouraging feature has been the indisposition of the numerous forces to co-operate one with another. Each organization, big or little, has fought alone, with the result of frequent defeats. The most promising sign of progress witnessed for many a year was the twentieth anniversary of the Anti-Saloon League held in Columbus, Ohio, November 10-13, 1913. Thirty-eight States were represented, and nearly every temperance organization in the country sent its delegates. All parties, races, organizations and religions were united in the common cause. Over six thousand were present from outside Ohio. The principles of the Anti-Saloon League were unanimously endorsed by all the parties and organizations represented. This was the first time in the history of the temperance movement in this country that the extremes had been brought together. The principle of national prohibition was endorsed, and a committee of one thousand appointed to carry a petition to that effect to Washington. This action

did not mean that the various organizations are to abandon their distinctive methods of work, but that they are united by a common spirit for a common end. It does mean that when the time has come for a final assault on the entrenchments of the liquor traffic the various divisions will engage as one great army.

Note 7. The Work of the Church. As in the past, so now, and till the victory is won, the churches must be leaders in the temperance reform. Almost all modern movements and organizations opposed to the liquor traffic, except the Washingtonian, have been inspired by the church. The Woman's Christian Temperance Union, the Anti-Saloon League, and the prohibition party are largely, if not wholly, composed of church members. The Roman Catholic Total Abstinence Societies are doing an important work, and are inspired by the example of Pope Pius X who is himself a total abstainer, and is reported to be dispersing the contents of the famous wine cellars in the Vatican. The great function of the churches in this work is to assist in creating a public opinion that will not only demand the most stringent legislation against the saloons, but will insist on the enforcement of the law to the last letter. By their preaching in favor of social righteousness and against social wrongs they must overcome the indifference of the good people whose inertia makes these wrongs possible.

ADDITIONAL READING REFERENCES.

(*1*) Barker: *The Saloon Problem and Social Reform.* (*2*) Koren: *Economic Aspects of the Liquor Problem;* Calkins: *Substitutes for the Saloon;* both of these volumes are results of investigations made for The Committee of Fifty organized in 1893 "to secure a body of facts which may serve as a basis for intelligent public and private opinion." (*3*) Warner: *Social Welfare and the Liquor Problem.*

REVIEW QUESTIONS.

1. What has been the persistent attitude of the church toward the poor?
2. Why should indiscriminate charity be condemned?
3. Explain how the industrial revolution has led to a great increase of poverty during the last century.
4. Mention some of the relations the churches should sustain toward public charities.

QUESTIONS ON THE LESSON.

1. Why is less emphasis now placed on the Biblical argument for temperance than formerly?

2. Where is the emphasis now placed?

3. How has the attitude of medical men changed in respect to the use of alcohol?

4. Why is the saloon a menace to its surrounding population?

5. What shows that this menace is clearly recognized?

6. To what extent has State prohibition succeeded in Maine and Kansas?

7. What shows that the liquor traffic thrives on the deliberate creation of an appetite for intoxicants among the young?

8. What steps are taken for checking the liquor traffic?

9. What great weakness in the opposing forces has now been removed?

10. What is the chief duty of the churches in respect to the liquor question?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What is the position of your community toward the liquor traffic, license or no license? If no license, how is the law enforced? If license, how many saloons are there? What regulations and restrictions are imposed upon them? By whom are they chiefly patronized?

2. If a community votes in favor of license, which is the better for the common welfare, high license or low? Note that the legislative committee of the Allied Temperance Organizations of Massachusetts have introduced a bill into the legislature (1914) reducing the fee for a first-class license from "not less than one thousand dollars" to "not more than fifty dollars." Compare this action with the position of the liquor dealers themselves as stated in Note 4.

3. What is meant by local option, and what is its value in dealing with the saloon?

QUESTION FOR CLASS DISCUSSION.

What is the duty of each member of this class in respect to the liquor question?

Lesson 47. JUVENILE LAWBREAKERS.

Scripture Reading: Elisha Mocked by Lads of Bethel. 2 Kings 2: 23–25.

Note 1. The Bad Boys and the Bears. Of course, it was wrong for the gang in Bethel to rush out when they saw the aged prophet toiling up the hill and follow him hooting, "Go up, thou baldhead." It was not only disrespectful, but it was a violation of Israel's law which said, "Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God" (Lev. 19: 32). To violate this law was as bad as robbing an orchard or getting money by lying. Then, too, it was natural for Elisha to get angry and curse the hoodlums. Not even a prophet likes being twitted for having lost his hair. And so, because the boys did not fear God and honor his prophet, we are told that two she-bears in the woods close by, aroused by their cries and thinking perhaps they were come out to rob them of their cubs, rushed out and "tare forty and two of them."

This is one of the stories that in after years grew up about Elisha. It was doubtless told to children to teach them not to ridicule old people because of their infirmities. Its interest for us lies in its illustrating how young delinquents were dealt with until quite recently. A century ago if a boy had taken a horse and wagon for a drive, he would have been hung as the law prescribed. The judge would not have stopped to inquire whether the act was that of a professional horse-thief or a mere

youthful prank. The boy's point of view would not have been considered. If Elisha could have had a few lessons from Judge Ben B. Lindsey of the famous Juvenile Court in Denver, he would probably in fifteen minutes have had the lads begging his pardon, and escorting him in triumph into Bethel.

Note 2. Causes that Make for Youthful Delinquency. The offenses for which children are brought into the courts are usually of a trivial nature, often prompted by an unthinking spirit of mischief or by conditions and training for which they are not responsible. Few are born criminals. Probably not more than two per cent go wrong because of inborn incurable instincts. The most frequent initial cause is the lack of a good home and wise parental training. Many homes, especially in the congested city slums, are deplorably bad. Unemployment sinks the parents into poverty, poverty drives to drink, and drink aggravates the poverty. The children are turned into the streets without proper food or clothing. Here they quickly learn the vices inseparable from street life and vicious companions. Almost before they know it, offenses have been committed that bring them into court.

Not all, and perhaps not even the worst, of juvenile lawbreakers are bred in city slums. Any one who reads even casually the news columns of the daily papers must have been struck by the youthfulness of many of the criminals. Some of the most daring and desperate crimes are committed by boys from sixteen to eighteen years of age. Sometimes out of a list of forty or fifty brought in of a morning before a municipal court not one will be over twenty years of age. The situation becomes all the more perplexing when we learn that many of them are the sons of respectable and hardworking parents. Judge Thomas C. O'Sullivan of the Court of General Sessions of New York City, assigns the following among the reasons why so large a number of mere youths go wrong:

"A lack of religious or moral instruction in the schools.

"A disinclination on the part of the young men to work, partly because of their having been spoiled at home, and partly because of their realization of the inadequacy of the wages they will get in the trades.

"Bad associations on the streets at night."

A boy who has received no religious instruction in his home and none in the church school, who leaves school without having learned even the elements of a self-supporting trade, is

badly handicapped in his start in life. Never having been trained to steady work, he finds it irksome. When he has once learned that living by his wits at the expense of others is easier than by steady employment at low pay, he has started on the career of a vagabond, criminal and social parasite.

The demoralizing influence of city life is a large factor in producing juvenile delinquency, which increases in direct proportion to the density of the population. Parents cannot easily keep track of their children, and the opportunities to steal offered by the free exposure of goods and the stimulus of vicious gangs present strong temptations to wrongdoing. Of all the transgressors brought before the courts, less than two per cent come from the open country, while of city boys between the ages of ten and sixteen, twenty per cent become offenders.

Note 3. The Former Treatment of Juvenile Lawbreakers. Until the beginning of the nineteenth century, no efforts were made to discriminate between youthful offenders and mature malefactors, or between insanity, crime, and mere delinquency. A violation of the law was a crime, and was in every case assumed to be due to a vicious disposition, and hence to be suppressed by severe punishment. The obvious fact was that an offense had been committed against society and society demanded satisfaction. The reformation of the offender was a minor consideration. If barbarous punishments could deter him from further depredations, well and good. If not, it was no concern of society. Naturally prisons were overcrowded and filthy, often sending out pestilential fevers on the surrounding country. The treatment of prisoners was brutal. Young boys and girls were herded with the most degraded criminals. Punishments were inhuman. A century ago two hundred and twenty-two offenses were punished by death. They ranged from treason and murder down to the stealing of a sheep. As late as 1833 a boy of only nine years was sentenced to death, though not executed, for stealing four cents' worth of paint from a shop window. About the same time two boys were kept in jail fifty-one days before trial and then sentenced to seven years of transportation to a penal colony for stealing a pair of shoes. Such cruelties, instead of deterring young persons from crime, incited them to it. If they were to be banished or hung for a trifling misdemeanor, they felt they might as well engage in crimes that were worth while. The result was that the country and the cities were overrun with young

desperadoes who in many instances terrorized large communities. The cruelty and stupidity with which punishments were meted out to young children in precisely the same degree as to the most depraved scoundrels is almost unbelievable. The whole system of dealing with children rested on the supposition that they were diminutive adults.

Note 4. The New Treatment of Juvenile Lawbreakers. The revolutionary changes in the treatment of juvenile delinquents that have taken place during the past century rest on a recognition of the following principles:

(*1*) That childhood in its essential characteristics differs radically from adult life. A careful study of childhood and adolescence, of the awakening physical, mental, and spiritual powers, of the shifting instincts and impulses, shows the necessity of a close adaptation of the treatment not only to the successive stages of this development, but to the special conditions and needs of each individual case.

(*2*) That the environment of the child in its home and outside is usually a larger factor in determining the bent of the child toward good or evil than inherited impulses or self-will; and that where salutary home influences are lacking, the responsibility of providing them rests on the community or the State.

(*3*) That delinquency and crime are not identical. To treat a juvenile offender in the same manner as a mature and hardened criminal is not only to commit an unpardonable sin against the child itself, but to burden society with a wrecked life that might easily have been saved and made useful.

(*4*) That the great mass of children who do wrong do so in consequence of the misdirection of normal impulses. Experience shows that ninety per cent or more, whose lives would have been irretrievably wrecked under the old system, have latent possibilities that if properly fostered can and will give them honorable places in the social ranks.

(*5*) That any treatment which aims at punishment rather than education and reform is foolish and useless. All treatment should be made to fit the offender rather than the offense.

Note 5. Modern Remedial Measures. One of the first steps taken after improving to some extent the prison buildings was the segregation of young culprits in reformatories especially established for their benefit. They were a great improvement on the former prison, but the prison idea and the prison treat-

ment were still there. Even when they came to be administered on more humane lines, experience proved that reform was largely checked through habits formed by institutional life and by the branding of the delinquents as criminals when they tried to get back into society. No attempts to free these institutions from the evils inherent in them have succeeded. Even when the name is changed to " school," " asylum," " farm," or " republic," or when the big institution is broken up into smaller houses, cottages, or homes, the number of those not redeemed averages for the United States forty-four per cent.

The best results have been attained by placing normal offenders singly in homes, " foster homes " as they are called, where they enjoy a genuine home-life and receive the care and guidance of husband and wife with opportunities for steady work and education. Strict supervision of the ward or foster-child, by an agent of the institution by which it was placed out is maintained. The agent has full power to transfer the child when he thinks best.

A beautiful illustration of how sympathy and service can be enlisted in saving young delinquents from criminal careers is seen in the Big Brother Movement. In the *Youths' Companion* of December 12, 1912, Jacob Riis gives an account of its origin. Ernest K. Coulter, then clerk of the Juvenile Court in the city of New York, was invited to address the Men's Club at the Central Presbyterian Church. He told most impressively how a little personal supervision was all that most boys needed to keep them straight, even in the bad surroundings where they lived. " Can nothing be done? " asked one of the forty men at the tables. " If each of you here will be the friend of one boy, and will show him that some one really cares about him, forty boys will have their chance," was the reply. The idea caught the minds and hearts of those business men, and in a few minutes forty Big Brothers had enlisted in a movement that since then has spread far and wide and has been the means of helping thousands of boys, simply by the law of love, to become valuable members of society.

The most important development in the legal method of handling delinquents has been the establishment of juvenile courts in which the children's cases are tried entirely apart from those of adult prisoners. The judge exercises not only judicial functions, but takes the place of a wise father who, chiefly outside of the court, wins the confidence of the boy or girl, and gives sympathy, advice, and encouragement. Of

these courts, the most widely known is that presided over by Judge Lindsey at Denver. "He is State father to the children and his record of redemption is the best in the world."

A large proportion of the children brought into court for the first time have been guilty only of a petty theft or mischievous prank, or even so small an offense as playing baseball on the street, which is no sign of a vicious nature. If properly treated, warned, and placed on their good behavior, they would never be found there again. Instead of sending them to reform schools, the judge has the option of placing them under the supervision of probation officers who look after them as long as may be necessary. More than half the children who are placed under competent probation officers are never seen in court again.

Finally, a great gain has been made by the State holding the parents responsible for the upbringing of the child in all cases where that is at all possible. The child's own home and its own parents are its normal protectors and guides. Where through poverty, vice, or incapacity the parental home becomes a menace to the child's welfare, it is the duty and privilege of the State to seek another where the child may grow up under wholesome influences.

ADDITIONAL READING REFERENCES.

(*1*) Travis: *The Young Malefactor.* (*2*) Russell and Rigby: *The Making of the Criminal.* (*3*) Russell: *Young Gaol-Birds.* (*4*) George and Stowe: *Citizens Made and Remade.* (*5*) Hall: *Adolescence*, Vol. I, ch. 5 on "Juvenile Faults, Immoralities and Crimes." (*6*) Barrows: *Children's Courts in the United States.* (*7*) Lindsey: "My Experience with Boys" in *Ladies' Home Journal*, October, 1906, p. 37.

REVIEW QUESTIONS.

1. In arguments for temperance, where is the chief emphasis placed at the present time?
2. What is the increasing impression respecting the saloon?
3. In view of the increasing "dry" area in the United States, to what end are the liquor interests turning their energies?
4. What encouraging forward movement has recently been made by the temperance forces?
5. What is still the main function of the churches respecting temperance?

QUESTIONS ON THE LESSON.

1. What are some of the more frequent causes of juvenile delinquency?

2. What causes operate where poverty is not the chief?

3. How does the city compare with the country as a breeder of delinquents?

4. Describe the old way of handling young offenders.

5. What was the effect of the old method on the offenders?

6. Mention some of the principles that have revolutionized the modern treatment of juvenile lawbreakers.

7. What are the advantages and the disadvantages of reformatories?

8. What superior advantages result from the placing-out system?

9. How has the legal handling of delinquents been improved?

10. What is meant by the probation system?

11. Where do modern methods now place the responsibility?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. In a leading city newspaper scan the news columns and court records for a week and note what per cent of those arrested are under twenty years.
2. If you live in a city, find out from the policeman on your beat which give him the more trouble, youths or adults, and the most frequent offenses.
3. What is done with a boy or girl in your neighborhood who may be arrested for petty theft?

QUESTION FOR CLASS DISCUSSION.

Suppose a member of your class should "borrow" a hundred dollars of his employer's money without leave, and be sentenced to a year at a reformatory, how would you treat him while he is there and when he returns?

Lesson 48. PRISONS AND PRISONERS.

Scripture Reading: The Parable of the Unjust Steward. Mt. 18: 23–35.

Note 1. The Adult Criminal. So long as the administration of justice, or more often injustice, was based on the theory that the child is a pigmy man, no legal distinction was made between him and the adult. We now know that child life in its essential features is radically different from adult life. A child and an adult may each be guilty of setting fire to a house. The one may have wanted merely to see a big bonfire; the other, if a normal individual, was probably actuated by a distinctly criminal motive, such as a desire for revenge, plunder, or realizing a fire insurance. Obviously the treatment of the two must differ as greatly as the motives. The child had no intention of harming any one. The man deliberately violated laws established for the protection of property. He has not only committed a flagrant offense against society for which society justly exacts punishment, but he has shown himself to be a menace to the community, and to require appropriate treatment. A crime, accordingly, may be defined, with Kant, as "an act threatened by law with punishment." A criminal, therefore, is one who wilfully commits the act, and who rightly incurs the punishment.

Note 2. The Aim of Punishment. When a person strikes another, the blow arouses anger and an impulse to strike a blow in return that will inflict equal or greater pain. Retaliation, or revenge, is a primary instinct in humanity. Prehistoric man was his own avenger. When society became more unified, the

resentment was shared by the family and the tribe who more and more took away from the injured individual the right of private revenge, and took upon themselves the punishment of the offender according to customs that gradually hardened into laws. The earliest of these laws was the *lex talionis*, or retribution in kind (see Exod. 21:23–25). The same idea still survives among uncivilized peoples, who, in some cases, fail to discriminate between accidental and intentional injuries. A curious illustration is related in Parkyn's "Life in Abyssinia": "A boy who had climbed a tree happened to fall down right on the head of his little comrade standing below. The comrade died immediately, and the unlucky climber was in consequence sentenced to be killed in the same way as he had killed the other boy; that is, the dead boy's brother should climb the tree in his turn and tumble down on the other's head until he killed him." This primitive desire for revenge is still the root from which springs criminal law, which is primarily an expression of the vindictive feeling of society toward the man who has inflicted an injury upon it. When the legal process is too slow or uncertain to satisfy popular craving for vengeance this is apt to find expression in the form of lynching.

While the primary aim of judicial punishment from time immemorial has been retaliation, a higher conception of its purpose is now gaining ground among advanced penologists. The spirit of revenge is explicitly condemned by Christ (Mt. 5:38, 39), and it is no less wrong when exhibited by a community than by an individual. It is not only un-Christian, but unsuccessful. Instead of reforming the offender, it confirms him in his evil ways. Reflection shows that the main purpose of judicial punishment should be the protection of society against a dangerous character, and that the punishment should be of such form as will most effectually do this. Four considerations should converge in determining the form of punishment in each case.

(*1*) *Segregation.* The most obvious and the oldest way of meeting this requirement is by separating the criminal from his fellowmen in such manner that he will no longer be in position to do harm, that is, by segregation. This takes two forms: capital punishment, which makes the separation complete and irrevocable; and imprisonment, which deprives the offender of liberty, either temporarily or for life.

(*2*) *Deterrence.* The punishment must be of such nature as will tend to deter others from similar criminal actions. Mere

segregation, however, cannot be made an effective warning unless it is made to include real hardship; that is, a deprivation of everything but the plainest necessities of life.

(*3*) *Reformation.* Society, however, will not act wisely if it merely shuts the prisoner in a cell until his sentence has expired. Not only for the sake of the man himself, but for its own sake, society should use the period of separation in such way as to build up his character and assist him to become a useful member of society. Reformation, then, should be the ultimate aim of punitive discipline.

(*4*) *Humanity.* Finally, it should be remembered that the criminal may not be wholly to blame for the actions which have brought him under the penalty of the law. In many instances he is born with a predisposition to crime that has been strengthened by a vicious environment. Society, instead of helping him to overcome inborn weaknesses and protecting him from evil influences, tolerates conditions that stimulate the worst that is in him, and make it next to impossible for him to rise into a worthy manhood. In view of such facts, the least society can do is to treat those who in many cases are the victims of its own neglect, with the utmost humanity consistent with a strict regard for requirements already laid down.

Note 3. Reformatory Methods. Any one acquainted with the conditions into which prisoners were thrust only a century ago will not need to be told that the first step to be taken for the improvement of the prisoners was the improvement of the prisons themselves. The inmates were often deprived of light and air, forced to live in the midst of filth and disease, clothed in rags, and fed on scanty and unwholesome food. In civilized countries such conditions have largely ceased to exist. An ideal modern prison is now a model of sanitation and arranged with a view to promoting the best interests of the inmates; but ideal prisons are still all too rare.

So far as a modern prison realizes modern ideals, it has ceased to be a place for physical torture, and been made a reform school where good habits, physical, mental, and moral, are taught.

Protracted idleness is always demoralizing. Therefore prisoners are required to work, not merely for their own good, but in order to reimburse the State in some measure for the expense of maintaining them. A large proportion of them have fallen into evil ways because they knew no self-supporting trade. All of them are, therefore, taught a trade, such as they may

choose, or for which they seem best fitted, so that on re-entering the world they will not be forced to beg or steal for a living.

How to keep the convicts at work without injury to free labor is one of the most perplexing problems in the management of prisons. A system which has widely prevailed was that of hiring the labor of convicts to contractors who engaged to pay for them a fixed price a day. The only inducement in employing convict labor rather than free was the hope of larger gain. This could be realized in one of two ways, either by paying less wages for the same output or the same wages as in the open market for a larger output. In either case the contractor would be able to undersell his competitor who employed free labor. This naturally raised an angry protest against convict labor. Moreover, where the larger output was demanded this was often realized at the cost of much suffering to the overtaxed laborers. Fortunately, this system has largely passed away.

The convicts are encouraged to maintain good behavior, not only by reaping immediate advantages, but by a shortening of the time of their sentence. Every inducement is held out to prisoners so to conduct themselves as to inspire confidence in their desire to qualify for good citizenship. Putting the better class of prisoners on their honor is frequently attended by surprising results.

All possible care is taken that, when a sentence expires, the prisoner is not merely thrust out into the world but prepared to resume his place in society. At the Elmira, N. Y., reformatory every inmate is paid a wage for his daily work that, after defraying the cost of his board and keep, will net him a small sum when he is discharged. He does not leave until employment has been found for him and even then remains under supervision until he has shown that it is safe to give him full liberty.

In some cases the offender is not sent to prison at all, but, as in the case of juveniles, put on probation under the care of a probation officer who looks after him, advises him when in trouble, or gives him assistance when in need. In this way many men have been saved without the stigma of serving time in jail.

Note 4. Determinate and Indeterminate Sentences. So long as the main purpose of imprisonment was retribution, the length of the sentence was in a rough way apportioned to the degree of the crime. At the expiration of the sentence, the

culprit was released, because the public sentiment for vengeance was supposed to be satisfied. Whether the discipline had left the man where he was, or made him tenfold more a danger to society was not considered. It is very much as if a doctor should send a smallpox patient to a hospital for ten days and then turn him loose to spread the contagion through the community.

When, on the contrary, the emphasis is placed on reformation, and prisons are so conducted as to promote this end, it is obvious that the prison takes on the character of a hospital for moral infirmities, and that the patient committed to it should remain until cured, whether it takes ten weeks or ten years. At first obedience to the requirements for systematic physical exercise, for study, for manual training, for neatness, order, and respect for law may be yielded, not through love, but because the offender realizes that if he is ever to regain his liberty he must attain proficiency in these things. "But in the doing there comes in time a development of that indescribable thing that we call character, and everything comes to be looked at from a different and better point of view. He acquires the power of concentrated and persistent effort, changes his aims and ambitions, and becomes receptive to the more direct moral influences of the institution." (Thirteenth Annual Report, 1906, of the New York State Reformatory at Elmira.)

On the other hand, indisputable evidence shows that there is in every city a confirmed criminal class, of whose reformation the hope is so slight as to be practically negligible. London is estimated to contain twenty thousand. A man who has served anywhere from three or four to fifteen or twenty terms in prison, and who leaves the prison each time with the full purpose of resuming his career of crime, is more dangerous to society than a leper. And yet we segregate the leper for life, and turn the confirmed criminal loose to prey on the public after each term of confinement. Reason as well as mercy to society and to a confirmed criminal himself dictate a complete loss of opportunity to commit crime for the rest of his life, or until he has experienced a well-nigh miraculous moral transformation.

Note 5. A Helping Hand from the Church. Prisons are so largely secular institutions that, even when the ultimate aim is moral reform, the churches come into slight direct contact with them. The large State institutions employ chaplains who conduct the religious services and look after the other religious

interests of the inmates. Wherever possible, they give counsel and encouragement. In the smaller county jails where no chaplains are employed, the neighboring ministers usually take turns in conducting the Sunday worship. It would also be well if ministers in their public prayers for all sorts and conditions of men would specifically remember the men and women behind prison bars. In this way they would not only invoke divine help for those who greatly need it, but also turn the thoughts of the congregation toward those unfortunates whom the world is likely to ignore and forget. This would tend, moreover, to pave the way for extending sympathetic aid to those organizations, like the John Howard Homes and the Volunteer Prison League founded for the purpose of sheltering, caring for, and morally supporting discharged prisoners, while they are seeking for opportunities to get back into industrial life. The man who comes out of prison resolved to lead such a life as never to get into the clutches of the law again, is worthy of all the sympathy and aid the churches can extend to him. Even at the best he is compelled to face discouragements, distrust, and hostility enough to try to the utmost the good resolutions he has founded.

ADDITIONAL READING REFERENCES.

(*1*) Booth: *After Prison, What?* Mrs. Ballington Booth founded the Volunteer Prison League in 1896. Further information respecting it can be had by sending to 34 West 28th Street, New York City. (*2*) Boies. *The Science of Penology.* (*3*) Reports of the National Prison Association. See also *The American Year Book* for 1913, pp. 444–455. (*4*) Bliss. *Encyclopaedia of Social Reforms*, see articles Crime, Criminology, Penology, Convict Labor, Elmira Reformatory, Prison Reform. (*5*) In *World's Work* for April, 1914, see article on "A Prison that Makes Men Free." (*6*) On the Convict Honor System, see *Harper's Weekly*, August 2, 1913; *Technical World Magazine*, February, 1913; *American Magazine*, January, 1913; *Outlook*, December 20, 1913. (*7*) On Contract Labor Problem, see *The Survey*, December 14 and 26, 1912; January 4 and 17, 1913.

REVIEW QUESTIONS.

1. What are some of the causes that make for juvenile delinquency?
2. How were juvenile lawbreakers treated until recent times?
3. How does the modern treatment differ from the old?
4. What are some of the remedial measures used?

QUESTIONS ON THE LESSON.

1. Mention some respects in which adult criminals differ from juvenile.

2. What are the two leading aims in punishing a criminal?

3. What four principles should control the methods of punishment?

4. What was the first step taken in improving the old methods?

5. What reformatory methods are now employed?

6. How are discharged prisoners assisted?

7. What is meant by a determinate sentence?

8. What is meant by an indeterminate sentence?

9. When and why is an indeterminate better than a determinate sentence?

10. What should be done with incorrigible criminals?

11. How can the churches give moral aid to prisoners before and after their discharge?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What is the condition of your local or county jail?
2. How are the prisoners treated?
3. What are the churches doing for their moral betterment?

4. How the honor system works at the Oregon Penitentiary. See *The Outlook* for July 27, 1912, pp. 716, 748.

QUESTION FOR CLASS DISCUSSION.

Should the death penalty be abolished?

Lesson 49. ENEMIES OF THE FAMILY.

Scripture Reading: Questions about Divorce. Mark 10:1-12.

Note 1. The Family in Christian Lands. The word *family* ranges in meaning from a single social unit composed of a husband, his wife, and their children, through a gradually enlarging series of meanings until finally it comes to include all mankind, as when we speak of the human family. As used in this lesson, the term will be restricted to its narrowest meaning, the union by marriage of one man to one woman and the children born of it. This is monogamous, as distinguished from polygamous marriage.

Christianity sanctions only monogamous marriages. Any evasion of this law in Christian lands is regarded as a crime and is severely punished. In the United States, polygamous marriage has been a disgraceful and law-defying institution among the Mormons, or "Church of Jesus Christ of Latter Day Saints." Whether it has been discontinued since Utah was admitted to the Union is a disputed question. Outside of Mormonism, the family stands in all civilized and Christian lands for a monogamous union.

Note 2. The Christian Ideal of the Family. Among the Hebrews, as among the ancients in general, a wife was regarded as the property of her husband. The Tenth Commandment (Exod. 20:17) classes her among his other possessions. The dowry to be paid to a bride's parents made a daughter a valuable possession. A poor man was lucky if he could obtain a single wife. A rich man might have as many as he could afford. A similar freedom was enjoyed in respect to putting a wife away. To check the evil results of impulsive action, the Deuteronomic law required the husband to give his discarded wife "a bill of divorcement" (Deut. 24:1). Practically, however, the freedom of divorce was unlimited, so that in the time of Christ a man might get rid of his wife for so trivial a matter as burning his dinner.

Against this low idea of marriage Jesus asserted the divine ideal of a union so close that husband and wife become "one flesh," and that divorce in order to remarry is one of the most heinous of crimes. The older records of Mark 10: 11, 12, and Luke 16: 18 report that he stated this general principle without any reservations. According to the parallel record of Mt. 5: 32 and 19: 9, he conceded that unfaithfulness to the marriage relation is a permissible ground for divorce. If not original with Jesus, this later version at least reflects the usage of the early church. The Roman Catholic church takes its stand on the unqualified ideal in Mark and Luke, and forbids divorce. Protestant churches, for the most part, take their stand on the qualified language in Matthew. The laws of organized society, that conform to present conditions rather than ideals, go still farther and take account of the fact that other causes destroy marriage as effectually as unfaithfulness and death.

Note 3. Purpose and Importance of the Family. The essential bond of union in the family is love. Other considerations may exist, but where love does not reign supreme there can be no true family life. The family then is not created by mere mutual agreement, or by contract. It is something more vital than a partnership which may be dissolved at the pleasure of either party. The marriage ceremony does not create, but merely gives public sanction to, a previous union of hearts and lives. This union is the fountain from which flows the stream of life. Through it the divine work of creation is continued from generation to generation. Without it life would perish. For this reason the family has existed from immemorial times as the basal social organism. Upon it are built the larger units of the clan, the tribe, and the nation. Its customs are expanded into the laws of the State. Whatever, therefore, undermines the integrity and unity of the family, endangers to the same extent the stability of the entire social structure. The ruin of the family issues in the ruin of the State. The Roman empire fell not so much because barbarian hordes swept down upon it, as because its family life was rotten to the core. The family and its development into the home constitute the foundation not only of the State, but of religion, education, industry, and social order.

Note 4. Enemies of the Family. (*1*) *Facility in Obtaining Divorce.* During the twenty years ending with 1906, nearly one million divorces were granted in the United States. In one

case a wife had caused her husband "great mental anguish" by not taking him out to ride, and in another case a wife had caused her husband similar "anguish" by neglecting to sew the buttons on his shirt. But the significance of the above statement lies in the fact that only three per cent of this million divorces were granted for trivial reasons, while ninety-seven per cent were due to adultery, desertion, cruelty, imprisonment for crime, habitual drunkenness, and neglect to make suitable provision for the needs of the family. Sixty per cent were granted for the first two of these causes; that is, after husband and wife were already separated and the home destroyed.

The ease with which divorces have been obtained in some States of the Union has greatly increased the number of applicants. A uniform divorce law in all the States would greatly check this evil which in some instances has grown into a national scandal.

(*2*) *Free Love.* Prominent writers in England and on the Continent, as well as propagandists of certain widely accepted social theories, even go so far as to advocate the abolition of the family and a return to the aboriginal unrestricted relation between the sexes. The fact that many of these persons are exceptionally intelligent and blameless in conduct makes their influence the more pernicious.

(*3*) *The Social Evil.* This has long been recognized as one of the most insidious and dangerous enemies of the family. Its foul tentacles lay hold of men and women in all classes of society, but especially the young, and drag them into depths of corruption that make them morally and physically unfit for married life.

(*4*) *Excessive Individualism.* The doctrine that the individuals who compose society are no more related than so many grains of sand, leads to the further doctrine that all social relations are based on mutual agreements or contracts. This conclusion affects the family disastrously, since it denies that vital relationship between husband and wife which constitutes them the perfect human unit, each supplying that which the other lacks.

(*5*) *Adverse Economic Conditions among the Poor.* Men who do not receive wages that suffice to maintain a home and rear and educate children marry freely nevertheless. Low wages, however, force the wife and children to aid in supporting the family, with the unhappy result that in numberless instances they crowd out the men who have families to support.

(6) *Fashionable Life among the Rich.* The rapid decrease of offspring not only among the rich, but in the middle class, has attracted wide attention. In long stretches of fashionable homes the children will often average only one or two, instead of the normal three or four, to a family. The pressure of social engagements diverts the wives from giving care to child nurture.

(7) *Aversion of Landlords to Children.* Landlords who refuse to accept as tenants families with children should be classed among the enemies of the family. Those heads of households who have encountered such refusals will appreciate the shrewdness of the woman who, before negotiating with a landlord of that description, sent her six children to play in a neighboring cemetery. On being asked if she had children she answered, "Yes." "I do not rent to families with children." "But mine are all in the graveyard." "Oh, that makes a difference," said the landlord, as, with a word of hypocritical condolence, he made out a lease.

Note 5. What the Churches Can do to Protect the Family. The churches should affirm the sacredness of marriage as a divine institution, and not merely a civil contract, that may be broken at the option of the contracting parties.

The churches should insist that legislation respecting marriage and divorce should approximate as nearly as conditions will permit to the Christian ideal, or, at least, that nothing in the law should tend to disparage this ideal. If a church believes that better results are reached by a rigid refusal to sanction divorce, it is, of course, free to act accordingly. At the same time it must admit that it is the function of civil government to legislate as demanded by existing conditions rather than try to enforce ideal principles.

The churches can assist in agitating for uniform divorce laws now in process of enactment by several States, and then, as an obvious next step, uniform marriage laws.

The churches must try to arrest that apparent decay of family life to which must be attributed the numerous divorces now sought and granted rather than to laxity in the laws themselves. "The problem in American family life is whether we are able to build up the virtues upon which a new and higher type of family may be founded, higher, that is, than the semi-patriarchal type of family of our fathers, which is now passing away or is, rather, already extinct."

The churches can co-operate with industrial organizations

in bringing about such economic changes as will enable every competent workman to obtain a wage that will make marriage and home life possible.

The churches can preach the dignity as well as the duty of parenthood, and insist on the same standard of purity for men as for women.

ADDITIONAL READING REFERENCES.

(*1*) Devine: *The Family and Social Work*, pp. 59–112. (*2*) Whetham: *The Family and the Nation*. (*3*) Bosanquet: *The Family*. (*4*) Christianity and Divorce, in Littell's *Living Age*, No. 3469, December 31, 1910. (*5*) The Social Evil. The Immediate Remedies: *The Outlook*, February 8, 1913, p. 298.

REVIEW QUESTIONS.

1. What should be the aim of punishments for criminal offenses?
2. What reformatory methods should be employed?
3. When should indeterminate sentences be imposed, and why?
4. How can the churches assist in reforming criminals?

QUESTIONS ON THE LESSON.

1. What was the position of the wife in Old Testament times?

2. What did Jesus teach respecting marriage and divorce?

3. What is the main purpose of the family?

4. What gives to the family its unique importance?

5. Describe the extent and causes of divorce in this country.

6. How is the family affected by the social evil and individualism?

7. How is the family affected by adverse economic conditions?

8. What causes the decreasing birth rate among the well-to-do and the rich?

9. In what respect are some landlords enemies of the family?

10. What should be the church's attitude toward divorce?

11. In what other ways can churches protect the family?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Are lax laws or decay of family life chiefly to blame for the prevalence of divorce?
2. Are there cases around you where people give so much attention to religion as to neglect their families?
3. What is the average number of children in the families in your church?
4. How would you answer those who maintain that not even the death of a husband or wife gives the other liberty to marry?

QUESTION FOR CLASS DISCUSSION.

Why should the welfare of the family be considered the ultimate aim of all social work?

Lesson 50. THE CHURCH AND THE PUBLIC SCHOOLS.

Scripture Reading: Religious Teaching Commanded. Deut. 6: 1–9, 20–25.

Note 1. Literary Study of the Bible not Religious. A professor of English literature in one of the Western State universities, in an address delivered recently, declared that "One of the most monumental and perhaps irreparable mistakes ever made by the American nation was when she excluded the Bible from her public schools." Presumably most of those who greeted this declaration with "an outburst of applause" imagined that the lecturer had in mind a religious study of the Bible. Clearly, however, no such valuation was in his mind, since his subject was, "The Bible as Literature." That there might be no mistake on this point, he said further: "In attaching so much importance to the study of the Bible, I do it not so much on account of its ethical and religious teachings as because of its being the greatest masterpiece in the literature of all ages and tongues." On this ground it is often urged that the Bible should be given a place alongside of other literature in public schools and colleges. This plea might be valid if it were merely an admirable piece of literature. But its importance in this respect bears no comparison with the estimation in which it is held as a source of ideals for building up a moral and religious character. Those who regard the latter as at least equally important with physical and mental training deplore the wide disuse of the Bible which they regard as a most important aid in the cultivation of the higher side of human nature. They feel that a study of the Bible as literature is practically worthless for this higher end.

Note 2. Laws of the United States Respecting Public Schools and the Bible. The population of the United States according to the census of 1910 was 93,401,414. About one-fourth of this number are of school age. Probably twenty millions are enrolled as actually attending school. To say that the American nation has committed the "monumental mistake" of excluding the Bible from her public schools is to make a reckless and misleading statement. The Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Congress has no power to banish the Bible from the public schools. These are subject to the control of the separate States. Here, it is true, we find a few cases in which State laws prevent the use of the Bible in the schools.

These are California, Washington, Utah, Idaho, and Nevada. Louisiana has a law against sectarian teaching that has been so interpreted as to hinder the use of the Bible in its schools, and so has Illinois. On the other hand, Maine, New Hampshire, Vermont, Massachusetts, Maryland, Georgia, District of Columbia, and Pennsylvania make the use of the Bible compulsory. In all the New England States the Bible has been read in the public schools ever since they were established more than two hundred and fifty years ago. New York is also a Bible-reading State, the custom being as old as the schools. New York City has a law (Section 134) which prescribes a reading of the Holy Scriptures without note or comment at the opening of every school in the city. In 1898 the Supreme Court of Michigan rendered a decision favoring the reading of the Bible in the schools. Here also, the custom goes back to the beginning of the public-school system. In all the remaining States there are either no laws concerning the matter or laws forbidding the exclusion of the Bible. What most of the States explicitly forbid, however, is the teaching of sectarian doctrines. Where Bible reading is optional with school boards or teachers the custom varies from only a few schools in some States to nearly all in others. Some State laws require the use of the Lord's Prayer in connection with the Bible reading. This custom is largely followed even when it is not compulsory.

Note 3. Reasons for Excluding Religious Teaching from Public Schools. Two principles on which our government is founded are those of complete separation between church and State, and the education of all youth at public expense. Until the early part of the nineteenth century the main purpose in learning to read was in order to read the Bible and other religious books. This idea by general consent dominated the public schools. But when religious bodies of various kinds began to multiply, the teaching of religion was taken out, lest schools maintained by the entire community should propagate particular denominational beliefs. To tax Roman Catholics, *i.e.*, for the support of schools teaching Protestantism, or to tax a Protestant for the maintenance of some other kind of Protestantism than his own, was seen to be an injustice. In a country with nearly two hundred distinct religious bodies holding more or less conflicting beliefs and practices, the only possible system of public education was one entirely independent of religious instruction. To teach the doctrines of any one de-

nomination would be doing injustice to all the rest; to teach all would be impossible. Those who regarded their own denomination as the sole door for entrance into heaven would jealously guard their children from contamination by other sects. With equal jealousy would those who regarded every form of religion as superstition and tyranny guard their children from religious instruction of any kind. The only way to get religious teaching into the public school would be for all the people to agree on one particular kind, to forbid by law any other. This is a subject to be decided by the individual States.

Note 4. Schools without Religious Instruction not Necessarily "Godless." Even if the logic of separation between church and state should be pushed so far as to banish the Bible from the schools of every community where a majority opposes its use, this would not leave the schools irreligious or Godless. Ours is a Christian civilization built up on the moral and religious teachings of the Bible. So long as it remains Christian the moral standards of private conduct and of public action will be those inculcated by this book. Teachers in public schools, as well as preachers in pulpits, will recognize these standards. Moral delinquency in either case is visited not only by loss of influence, but also by loss of place. We should not lose sight of the fact that the teachers in American schools, a large majority of whom are women, are a conscientious and consecrated body of public servants who thoroughly recognize their responsibilities. Multitudes of them are devoted Christians, who so clearly and beautifully manifest the spirit of true religion in their lives as to quicken a similar life in their pupils. An unconscious absorption of moral and religious impressions is likely to be more fruitful and enduring than a direct and formal presentation of religious doctrines. Any teacher so disposed can make his or her school a profoundly religious institution, where the emphasis is not on dogma, but on conduct and character; where God is not reduced to a theological definition, but is realized as a living presence; and where ethics is not a system of abstract precepts, but a cup of cold water, a loving heart, and a perception of the great truths of life reflected in all processes of nature and the activities of men and children.

Note 5. Position of the Churches in Respect to the Public Schools. (*1*) The churches cannot ask for the introduction of formal religious instruction in schools supported by the State. The suggestion that pastors and priests of different religions

come alternately to the schools to teach religion would not only conflict with the principle of complete separation between church and state, but would result in hopeless confusion to the children.

(*2*) The churches have a right to insist that the schools shall not be made centers for the propagation of anti-religious or anti-Christian teaching. History and experience unite in proving that any education which opposes, or even ignores, ethical and religious elements is perilous not only to the individual, but to the State.

(*3*) The churches may properly aid in creating a public sentiment that shall demand that supervisors and teachers be persons whose character shall make the atmosphere of the schoolroom helpful in quickening the moral and spiritual life of the child and in reinforcing the direct teachings of the home and the Sunday school.

(*4*) The churches should as far as possible enlist the sympathy and co-operation of the public school teachers in the work of the Sunday schools. It may not always be possible to obtain their services as teachers, but it will always be possible to establish between them and the Sunday-school teachers a closer alliance than usually exists. Any one acquainted with day-school teachers knows that as a rule they sincerely desire the moral and religious welfare of their pupils. Why should not the teacher of a class of boys go to the day teacher of any particular boy and in a few minutes find out more about his habits, propensities, ambitions, and environment than he reveals in a whole year's Sunday behavior? Even if one teacher were a Roman Catholic and the other a Protestant, the gain to each would be great the moment they were convinced that they were disinterestedly concerned in the moral and religious uplift of a certain boy or girl.

(*5*) The churches should recognize the duty of raising their own schools to a higher educational standard. This can be done by the employment of trained teachers, who should be properly paid for their work. As soon as this higher standard has been attained, the public schools might through examinations recognize the work done in the church schools. In this respect North Dakota and Colorado have set an example that might well be followed in all the States.

ADDITIONAL READING REFERENCES.

(*1*) Huling: "The Resources of the School for Moral Training," in *Proceedings of the Religious Education Association*, 1904, pp. 269–275.

(*2*) Horne: "Religious Teaching in the Public Schools," *Ibid.*, pp. 276–279. (*3*) Bishop: "Moral Effects of Bible Reading and the Lord's Prayer in Public Schools," *Ibid.*, pp. 280–284. (*4*) Starbuck: "How Far Can the Foundations Be Laid in the Common Schools?" *Ibid.*, 1905, pp. 245–250. (*5*) Taylor: "Relation of the Sunday School to the Public School," in *Official Report of the Eleventh International Sunday-school Convention*, 1905, pp. 185–189.

REVIEW QUESTIONS.

1. What is the Christian ideal of the family?
2. To what is the importance of the family due?
3. Mention some of the chief enemies of the family.
4. What can the churches do to protect the family?

QUESTIONS ON THE LESSON.

1. Why does the study of the Bible as literature not meet the need of moral and religious training in the public schools?

2. To what extent has the Bible been excluded from the public schools in this country?

3. To what extent has it been retained?

4. What kind of religious instruction is forbidden in public schools?

5. Why has religious instruction, once universal, been taken out of the day schools in this country?

6. What fact makes our public schools centers of strong religious influence even if no formal teaching is imparted?

7. What direct influence on the public schools are the churches prohibited from exerting?

8. How can they indirectly promote moral and religious influences in the schools?

9. How can the Sunday school co-operate with the day school in advancing the moral welfare of the pupils?

10. What can the churches do to promote a devotional use of the Bible in the day schools?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Has your State any law respecting the use of the Bible in the public schools? If so, what is it?
2. If the Bible is not excluded by State law, to what extent is it used in the schools of your city or town?
3. Are the teachers generally identified with the churches?
4. Do the Christian people in your neighborhood show any interest in the character of the public schools?
5. Why do the Roman Catholics establish parochial schools wherever they are able?

QUESTION FOR CLASS DISCUSSION.

Should the Bible be excluded from the public schools wherever a small minority of the population insist on it?

Lesson 51. WORLD PEACE.

Scripture Reading: A Prophecy of World Peace. Isaiah 2:2-4.

Note 1. The World-Wide Agitation for Peace. Winston Churchill, first lord of the British admiralty, said recently that when he thought of Europe to-day with every nation mingling freely with every other nation, with every government professing the utmost friendship for other States, with every sovereign linked by relationship and interest with the heads of other powers, with every foreign office uttering accents of supreme correctitude, and yet the whole held and gripped in the thraldom of armaments on a scale unexampled since the beginning of time, he could not help being reminded of the story of the Spanish prisoner who was confined for twenty years in a dungeon until one day he happened to push the door of his cell, which

had all the time been unlocked, and walked out free into the open air.

Thinking men everywhere are asking themselves how long the great nations of the world will continue to strain every resource in building up immense armaments in preparation for a war in which no one of them ventures to engage. Everywhere the people on whom the crushing weight of modern militarism is being piled higher and higher are becoming increasingly restive. Every day the frantic appeals to a narrow patriotism are making less and less impression in comparison with the demands of an enlightened self-interest. By and by the nations will wake up to the fact that they have suffered themselves to be enslaved by a phantom power from which they could have freed themselves any moment had they only had the sense to push open the door that leads to liberty.

In the world-wide agitation now going on there are two sides: (*1*) The militarists who stand for the old ideas of what constitutes national greatness. These embrace some diplomatists, the professional soldiers who make their living by war or by preparation for it, the manufacturers of army and navy supplies, and the builders of great fleets of dreadnaughts who are amassing vast fortunes by openly or secretly working on the mutual fears and jealousies of the nations, and so making business for themselves. (*2*) Opposed to these are the pacifists, who believe that the time has passed when a nation's real greatness can be measured by supremacy in war, who see that man's victories over nature count for vastly more than his victories over his fellows, who hold that reason is a safer and nobler guide than brutal force, and who regard the present unparalleled scramble for bigger and ever bigger armaments as "organized insanity."

Note 2. What the Militarists Say. In justification of war it is said: (*1*) War has been a mighty force in advancing civilization. This is true in some cases, but the conditions that led to such wars have largely passed away. On the other hand, war has far more frequently arrested or retarded progress by destroying the material prosperity on which civilization rests.

(*2*) Wars, by wiping out weak and effete peoples, have insured the survival of the fittest. But prolonged wars destroy also the strongest and most virile young blood in the conquering nation, leaving it to be perpetuated by those who are unfit for military service.

(*3*) Militarists are conveniently silent about wars waged to gratify lust, greed, or revenge, but eloquent about the nobility and glory of wars waged in self-defense. A defensive war, however, is impossible unless there be first an offensive war. Men are in no danger of being murdered unless murderers are at large.

(*4*) War is extolled as a means of securing justice between nations and of settling national disputes. But by war, as by duelling, questions of right or wrong are never settled, but only which of the combatants is the stronger or more skillful. Furthermore, it has been shown that between 1500 B.C. and 1860 A.D. more than eight thousand wars were waged largely for the purpose of settling national disputes, but not one succeeded. What likelihood is there that eight thousand wars will do so in the future? Aggressive wars breed nothing but international hatreds and undying passion for revenge.

(*5*) It is said that wars have always existed and always will, because fighting is an inborn human instinct. The same might have been said a century ago about slavery and the duel. While human nature may be unchangeable in its essential features, it has a way of adapting itself to new conditions and higher ideals. If it had not, men would still be cave-dwellers, killing and eating one another.

(*6*) One of the standing justifications of war is that no other institution so fosters those high virtues of courage, chivalry, and manliness, the possession of which tends to national progress, and the absence of which in peaceful nations leads to degeneracy and decay. But, if so, then Germany should have reached the pinnacle of national glory in the fourteenth century when her six hundred and fifty petty principalities were engaged in constant conflicts one with another. If, as Mr. Roosevelt declares, that " by war alone can we acquire those virile qualities necessary to win in the stern strife of actual life," then Mexico, after three years of atrocious civil war, must be developing qualities that will make her a formidable antagonist to the United States, enervated by prolonged peace and sordid industry.

Note 3. What the Pacifists Say. (*1*) Every consideration in favor of huge armaments, a cultivation of the war spirit, and use of military force in the settlement of international disputes is based on false reasoning, on appeals to obsolete conditions, and on wilful blindness to those new relations and conditions in which the nations of the world have been placed by

modern developments in science, mechanics, industries, transportation, finance, and religion. Owing to these revolutionary changes, humanity is facing a new era in respect to which deductions from the past are largely futile.

(*2*) It is becoming more and more clear that modern warfare is at least equally unprofitable to both belligerents, and probably more so to the victor. When the little groups of statesmen who assume a divine right to control the destiny of nations realize that aggressive warfare means loss rather than gain, the motive for aggression will have disappeared, and costly defensive measures will no longer be needed.

(*3*) Modern industrialism works against national isolation and for international solidarity. The nations are becoming so vitally interdependent in respect of trade and finance that an injury to one is an injury to all. The more highly civilized a country is, that is, the more its trade and commerce and manufactures are developed, the more perilous war becomes.

(*4*) Modern warfare cannot be carried on without credit. Each one of the great European nations can only with difficulty meet its annual budget in times of peace. The enormous cost of carrying on a modern war has to be met by loans. It is not the kings or war-lords who decide whether Germany, Austria, Italy, Russia, or France shall declare war against some other nation. This question is decided by the financiers, the men who hold the purse-strings. In 1911 Germany and France seemed on the point of flying at each other's throats over the Morocco question. Every revelation made since then has gone to show that the restraining hand was that of finance. So closely are modern nations bound together in that wonderful system of credit which has spread over Europe and beyond that even a threat of war is enough to start a financial panic.

(*5*) What is likely to develop into the most effective movement in favor of universal peace is manifesting itself among those who in the past have been the severest sufferers from war, and have had the least to say about it. The general populace, the peasantry, but especially the wage earners in the cities, are refusing in rapidly-growing numbers to be driven to slaughter in conflicts about which they care nothing and from which those who precipitate them carefully stay away. When the common people refuse to fight, war will cease.

Note 4. Agencies Actively Promoting World Peace. The possibility of settling international disputes by arbitration was

first recognized in the Jay Treaty of 1794. Since then this principle has won such wide recognition that over three hundred and fifty disputes, many of them serious enough to bring the disputants to the brink of war, have been settled happily and permanently. In no case has the decision of the arbitrators been rejected.

The Hague Conferences, held in 1899 and 1907, have been participated in by nearly all the nations. They have resulted in far-reaching agreements as to what is wise and practicable in the substitution of justice for force. They have paved the way for the institution of an International Court of Prize for deciding controversies arising from alleged illegal captures in time of war. A Permanent Court of Arbitration has been instituted from whose members litigants may choose those to whom they will submit their case. With the machinery thus created, the United States and Great Britain have amicably settled their differences respecting the Newfoundland fisheries. For a century back this question has been a source of acute irritation, and even threats of war. The proposal made to the last Hague Conference for a permanent International Court of Arbitral Justice, which shall sustain a relation to the several nations similar to that of the United States Supreme Court to the States of the Union, was accepted in principle but failed of institution because the Conference could not agree on a method of selecting the judges. It is now hoped that such a court will be erected at the Hague before the assembling of the third Conference.

The millions given by Andrew Carnegie, and another million by Edwin Ginn, to promote world peace have furnished the financial resources by which solid constructive work long needed can be undertaken. The trustees of the Carnegie Endowment plan to devote its income to scientific research and to public education for the raising up of a real world-opinion favorable to peace. When this is accomplished, the present colossal armaments will tumble down of themselves.

In addition to the agencies just mentioned, an effective propaganda is carried on by numerous peace societies, national and international, by the Department of State in Washington, by newspapers, and by a powerful anti-militarist literature which is compelling people to think. Editions of Norman Angell's "The Great Illusion" appeared simultaneously in London, New York, Paris, Leipsic, Copenhagen, Madrid, Borga (Finland), Leyden, Turin, Stockholm, and Tokio. Large numbers

of men and women in every country in Europe have accepted the views presented in this book.

Last, but not least, is the work done among the churches by the Commission on Peace and Arbitration appointed by the Federal Council of the Churches of Christ in America. The pulpits represent the Prince of Peace whose message faithfully delivered blazes the path by which the nations can enter at length into the blessings of universal peace.

ADDITIONAL READING REFERENCES.

(*1*) Angell: *The Great Illusion*, A Study of the Relation of Military Power in Nations to their Economic and Social Advantage. (*2*) Chittenden: *War or Peace*, A Present Duty and a Future Hope. (*3*) Novicow: *War and Its Alleged Benefits*. (*4*) Butler: *The International Mind*, an Argument for the Judicial Settlement of International Disputes. (*5*) Noyes: *The Winepress*. (*6*) Schvan: "Anglo-Saxon Co-operation and Peace" in *North American Review*, December, 1913. (*7*) Knight: "The Discomfiture of the Danes," in *Everybody's Magazine*, March, 1914. (*8*) For information about the Church Peace Union, founded by Andrew Carnegie by a gift of one million dollars, write to 90 Bible House, New York City. (*9*) Palmer: "The Last Shot," a novel picturing the horrors that would inevitably result from a great modern war. A strong argument for peace.

REVIEW QUESTIONS.

1. What are some of the reasons why the complete exclusion of the Bible from public schools has been advocated?

2. Should this take place, to what extent would the schools still remain centers of moral and religious instruction?

3. To what extent, and in what way, can the churches promote moral and religious influences in the public schools?

QUESTIONS ON THE LESSON.

1. Describe the changing world-opinion respecting war.

2. What benefits are said to accrue to the human race from war?

3. How are wars said to benefit individual nations?

4. How is the spirit of war said to be related to human nature?

5. How does the demonstrated effect of modern war on the belligerents affect the question of peace?

6. How does the vast development of modern industries bear on the continuance of wars?

7. How does credit act as a restraint on war?

8. How is the continuance of war going to be affected by the awakening of the laboring classes?

9. To what extent has arbitration prevented wars during the last century?

10. Mention some of the results brought about by the Hague Conferences.

11. Mention some other developments in connection with the peace movement.

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. Are the constantly growing armaments of civilized nations leading toward national bankruptcy?
2. The debts of the leading nations of Europe amount to between twenty-five and thirty thousand millions of dollars, mostly incurred for military expenditures. What prospect is there that they will ever be paid, seeing that they are constantly growing?
3. The cost of a modern battleship has risen to fifteen millions of dollars or more. Its annual upkeep costs a million of dollars. In twenty years, if it lasts so long, it becomes so much junk. Give a few estimates of what this expenditure would produce if devoted to constructive instead of destructive work.

QUESTION FOR CLASS DISCUSSION.

Why is the United States in a position to lead in the movement for world peace?

Lesson 52. CHURCH MEMBERS AS VOTERS.

Scripture Reading: Opposing Corrupt Power. Mt. 14: 1–6.

Note 1. The Practical Outcome of Lessons 40–51. In this course of Lessons on The Modern Church we advanced from a study of the local, everyday activities of individual churches, to a study of the movements and methods that have led the churches to co-operate in solving problems presented by certain social classes and conditions. In extending our survey we next considered "the church working through various agencies" outside of the church organizations and vitally related to them, but designed to do work that no single church or even denomination can undertake. Finally, the lessons of this quarter have brought to our attention the relation of the churches to those vast social problems of not merely national, but world-wide significance, that are creating a new social order, and marking the beginning of a new era in human progress. These problems in one form or another involve direct or indirect political action. In determining the nature of this action every voter, in virtue of the franchise, becomes in some measure responsible. The most effective way in which he can make his influence felt is by the ballot. The manifest duty of every citizen, and especially of every Christian man, is to use the ballot, not in a blind or partisan way, but with a clear understanding of the moral issues that are involved in perhaps every political question.

Note 2. The Meaning of Democracy. When Abraham Lincoln closed his immortal Gettysburg address with the words, "that government of the people, by the people, and for the people, shall not perish from the earth," he might with greater brevity, but with less force, have said, "that democracy shall not perish from the earth." An ideal democracy is "government of the people," that is, of free and equal citizens, not subjects; it is government "by the people," rather than by any single person or combination of persons, who regard themselves as divinely called to rule the masses; and it is government "for the people," that is, for their highest welfare, rather than for the aggrandizement of a privileged few. A democratic government, then, comprises all the individuals within any given territory. The simplest form is that of the New England town meeting. All the voters assemble and directly choose the town officers, and enact such rules or laws as may be needed. But when the town has grown into a great city, or a number of towns into a State, and a number of States into a nation, the

people can no longer meet in a vast assembly for the administration of public affairs. Then the method of representation is adopted in order to give them all a voice in the government. City councils, State legislatures, national congresses are composed of men chosen for the express purpose of framing laws pertaining to life, liberty, property, order, crime, peace, and war. Other departments of government, the executive and the judicial, are composed of men chosen to enforce the laws, or to pass on their constitutionality. A true democracy, accordingly, is a government in which the voice of every citizen is heard directly or indirectly in the decision of all questions that pertain to the public welfare.

Note 3. What a Democracy Demands. Since a democratic form of government is carried on by the voice of the people, the primary requisite is that this voice shall have intelligent and honest expression. Only an intelligent people is fit for self-government. The people must be not only able, but willing to inform themselves respecting the reasons for or against any given measure or policy, so as to vote intelligently. Furthermore, the men who are elected to carry out the wishes of the people must be honest men, honestly chosen. If bribery or intimidation takes place at the polls, so that corrupt men are elected for positions of public trust, then legislative halls will be filled with men who can be depended on to pass laws that will favor private interests at the expense of the people, the courts will pervert justice, and the police will protect malefactors instead of protecting society. Manifestly it is of the utmost importance that the people take a direct personal interest in the government, to see to it that only good men are chosen for office, and unfaithful men are rebuked and punished. Every voter, therefore, is ultimately responsible for the kind of government, righteous or corrupt, that administers public affairs, and a democracy above every other form of government has a right to demand of every citizen the utmost fidelity in the discharge of his political duties.

Note 4. Why Democratic Government Fails. In the evolution of human government a pure democracy such as Lincoln described is the end rather than the beginning of the process. The primitive form was always the rule of the one over the many. It rested on might rather than right. The ruler was a law unto himself. Hence all ancient governments were despotisms and the people virtually slaves. The fight for freedom has been

long and fierce, and the price paid in suffering and blood has been appalling. The political fruits of these age-long conflicts we enjoy today in the liberties inherited from our ancestors. The most saddening phenomenon in our democratic government is not the fact that thieves get into office and rob the people. We do not expect righteousness from pickpockets and burglars. The saddening wonder is that there are so many men who so little value their political privileges as to neglect the simple and most fundamental duty of a citizen—the ballot. If these men were the most ignorant, it would not be surprising, but when they are most intelligent and well to do it seems unaccountable. In Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania and Delaware about thirty per cent of those entitled to vote fail to do so. Even a presidential election fails to call out more than sixty-five per cent of the voters in the country at large. To this " silent vote " is due in large measure the ease with which corrupt politicians are able to work their will and create conditions that become a scandal to the city, State, or nation.

If the number of voters who fail to show up at the polls is shamelessly large, the number who keep clear of the primaries is far greater. Usually only a small per cent are present, and these are sure to represent the worst elements in the community. Yet here, more than at the polls, the real issues are decided. Here the slates are made up, and candidates pledged to support any iniquity are nominated. Here the political boss and the ward heelers are as conspicuous by their presence and activity as the " good " people are by their absence. Only in rare instances do the patriots who go to the polls break away from the dictation of the primary.

The excuses usually given for this wicked neglect of political duties are that men are so busy with their own affairs, that they have no time for politics, or that politics is such a dirty mess that they shrink from defiling themselves with it. They are blind to the fact that politics become a filthy pool only because a large part of the voters is too busy or too good to keep in sympathetic touch with public affairs and to keep these affairs from becoming the prey of grafters, spoilsmen, boodlers, and thieves.

Note 5. What Church Members Can Do in the Matter. Christian men above all others should take an active interest in

politics, and hold themselves ready to render any public service that may be laid upon them. They profess to stand for personal righteousness. To stand for civic righteousness is no less a duty. When good men cease being good for nothing and become good for something, government will become representative of the better, if not the best, ideas of the community.

A Christian man should keep a watchful eye on public affairs, on public men, and on men who aspire to office. He should not be a blind partisan assuming that all political virtues dwell in his own party and all vices in the other. He should esteem his duty to the State as important as any that he owes to the church. He should be as regular at the polls as the minister is in his pulpit. The ballot gives the ultimate and imperative expression to public opinion respecting every form of social wrong—civic corruption, the exploitation of children in factories and mines, the saloon with its attendant evil of prostitution, gambling in all its forms, the unjust treatment of labor, unsanitary tenements, schools, unjust treatment of immigrants, and the perversion of public ownership to private gain.

Every Christian man has an opportunity to help in hastening the complete coming of the kingdom of God. It may be only a little that he can do, but every little tells. Every single leaf helps to make the forest green. Besides, no man knows just how much his effort may accomplish. It was only a pebble that David hurled at the Philistine giant, but it turned the tide of victory for Israel. Instead of idly bemoaning the degeneracy of the times, lend a hand and make them better.

> "Say not the days are evil—who's to blame?
> And fold the hands and acquiesce—O shame!
> Stand up, speak out bravely in God's name."

In conclusion, and as summing up the principles that should govern all Christian voters, the following suggestions are submitted by Professor Coe:

(*1*) Whenever property interests are opposed to the welfare of human beings, vote for humanity.

(*2*) Whenever any class of the populace seeks to control legislation or administration, vote for the whole people.

(*3*) Vote against secrecy and for publicity in all matters, whether political or economic, that affect the general welfare.

(*4*) Vote steadily for the measures that raise the standard of living, and against all measures that have the effect of maintaining low standards of living in any class of the populace.

Vote for the extension and improvement of education; for public provision for recreation, social fellowship, literary and artistic culture. Vote for high standards in housing, hours and conditions of labor, safety and sanitation, protection against unemployment, sickness, and old-age poverty.

(*5*) Vote for the measures that locate responsibilities most definitely.

(*6*) Vote for the measures that bring the ultimate responsibility for good government close to the conscience of the voter. Make the people assume as duties what they claim as rights.

ADDITIONAL READING REFERENCES.

(*1*) Taylor: "The Church and Civic Education," in *Religious Education*, October, 1910, pp. 385-390. (*2*) Munger: *On the Threshold*, pp. 23–25. (*3*) Nash: "The Adult Bible Class and Christian Citizenship," in *Official Report of Thirteenth International S.S. Convention*, pp. 304–308. (*4*) Tucker: "The Sacredness of Citizenship," in *Proceeding of Third Convention of the Religious Education Association*, pp. 56–60.

REVIEW QUESTIONS.

1. What are some of the reasons urged for the continuance of wars? What are some of the reasons urged against war?

3. How is the attitude of the laboring classes toward war likely to affect its future?

4. Among the agencies now working for universal peace, which do you consider the most promising?

QUESTIONS ON THE LESSON.

1. What is meant by a democracy?

2. When is democratic government direct?

3. When does it become representative?

4. Why is intelligence needed in democratic citizenship?

5. Why is honesty needed?

6. What has been the price paid for our political liberties?

7. What class in the community values them least?

8. Why is attendance on the primaries vitally important?

9. How do the more favored classes excuse their neglect of civic duties?

10. Why should Christian men above all others be faithful in this respect?

11. Mention some ways in which they can promote civic righteousness?

SUBJECTS FOR SPECIAL STUDY AND NOTE-BOOK WORK.

1. What proportion of the voters in your town, city, or State fail to appear at the polls?
2. Does your pastor ever admonish his church members respecting their duties in this respect?
3. What is the attitude of the church people in your neighborhood toward politics? Toward corrupt officials?

QUESTION FOR CLASS DISCUSSION.

Should a church member absent himself from the church prayer meeting in order to attend a political caucus?

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